



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NEDL TRANSFER



HN 6N4Y 6

LIVING
BY
THE
DAY

MINOT J. SAVAGE, D.D.

KC6045

Acton Memorial Library



Library No.

20
5264

Accession No.

124

Date,

Jan 12 1919.

PURCHASED

DISCARDED BOOK

(25)

x 12



Living by the Day

Selections from the
Writings of

Minot J. Savage, D.D.

By H. G. W.

The development of a soul, little else is worth study.—BROWNING

He turneth souls toward the light.—PLATO

New York
E. P. Dutton & Company
31 West Twenty-third Street

KC 6045



COPYRIGHT, 1901
BY
E. P. DUTTON & CO.

The Knickerbocker Press, New York

Living by the Day.

January First.

Go out, then, into this magnificent New Year ready to serve, with your eyes open so that you can see, with your ears open so that you can hear. Try to do something each day that you will be glad to remember at night. Link yourself with some great cause that cannot be lost because it is God's cause.

Cultivate friendships so that you can multiply by the hundred and thousand the joy that you take in your own individual success; and you will find it,

2 Living by the Day.

friends, a glad, a blessed, a wonderful
New Year.

A Happy New Year.

January Second.

The only way we can honor, praise, and glorify the God of the modern world, is by an earnest, simple, true study of His laws, and by obedience to them, recognizing their goodness, feeling thrilled with admiration of them, and lifted up by them into a nobler life.

Religion for the World.

January Third.

One of the most striking things about this commonplace human nature of ours is the fact that, in all ages, whatever the actual condition of the people at the time, they have always been dominated by a dream of some perfect condition. Man is the only

being on earth, so far as we know, that is haunted by an ideal.

The Social Dream.

January Fourth.

What is it which is the essence of all the heroism that ever was in all the world? It is simply faithfulness. He that is faithful in that which is little will be faithful also in much. Faithfulness, simple faithfulness, is the quality which, when occasion comes, reveals itself as heroism.

Heroisms of Common Life.

January Fifth.

I believe that one of the characteristics of heaven—the heavenly state of mind and heart—will be the eternal opportunity to help people less developed and less well off than yourself.

Hell and Heaven.

January Sixth.

Note one magnificent and significant truth : there is not a great poet with whose works I am familiar who is a pessimist. They are all prophets, filled and inspired with hope, with the possibilities of the race.

Man not Fallen but Rising.

January Seventh.

Let it be one thing that you seek after,—to take out of life the satisfaction that comes from knowing something of the greatest and best thinking of the world.

Recreation and Life.

January Eighth.

I believe that a mighty Power, an almighty Power, an all-wise Power, an all-loving Power, has carried the world in His arms, and that He is leading it

to some issue grander than any of which we are yet able to dream.

Life's Aim and Meaning.

January Ninth.

An honest man ought to be like a tower, that stands four-square, fearlessly facing and defying every wind that blows.

Things that Make Honesty Hard.

January Tenth.

The honest man religiously is the one who faces the facts of the world, who does not shrink from the truth because facing it hurts, because facing it entails upon him present and personal loss,—loss of prestige, loss of position, of power; the man who dares to open his eyes and see things as they are and

then stands manfully, believing in the integrity of the universe to such an extent that he cannot consent to be anything less than honest; the man who will not swear to a creed that he does not believe, who will not stand in a false position in the pulpit, who will not sit in a false position in the pew, who will not cast his influence in favor of anything which he believes will be for the injury and not for the help of the world; the man who dares to stand by what he believes to be the real truth of things,—such is the honest man religiously.

Things that Make Honesty Hard.

January Eleventh.

A whole body, a clear, strong, quick intellect, a heart that loves the best, and an upward looking of the whole being to the absolute right and true,—

these make a man all that it is possible for him to become.

The Self and Others.

January Twelfth.

You know there are certain high mountains which catch the first rays of the morning's sun ; and it is hours and hours after that before the plains and the valleys are light. So there are mountainous men, seers, taller men intellectually and spiritually than you and I, who can see away over our heads. The divine sunrise smites them first ; they look away down the future ; they see things which are not visible to us. So we call them seers. Their vision is not scientific proof ; but the experience of the world has justified our trust in them so many times that I find it easy to believe them.

Immortality from the Point of View
of the Modern World.

January Thirteenth.

This world is not a commonplace world except to commonplace people.

Recreation and Life.

January Fourteenth.

To-day it is unquestionably true that the mightiest forces in this world are the moral forces; and they are growing every year, mastering the physical, mastering the intellectual.

Life's Aim and Meaning.

January Fifteenth.

Above and beyond that is coming to be recognized the spiritual, that which links man with the infinite, makes him feel that he is a child of the Eternal, makes him hope and dream that there is a thought and a heart and a life to

respond to his own, the soul of all the worlds.

Life's Aim and Meaning.

January Sixteenth.

I believe that the only thing that can justify this life is the culture and development of a soul. But we know that, not he who has not failed in getting rich, not he who has never had a disappointment, not he who has never been ill, not he who has never lost a friend, not he whose eyes have never been wet with tears,—not these are of necessity the successes of life,—though they may be,—but that his life is a success, who, when he stands on the border-land, stands there a self-controlled, cultivated, developed, noble, aspiring soul, child of the spirit of the Eternal, fitted to go on, step by step, up

those stairways of Infinity that mean eternal ascent, never to end.

The Problem of Life.

January Seventeenth.

The mind of man is the last continent on earth to be explored.

Immortality from the Point of View
of the Modern World.

January Eighteenth.

I see people doing common things badly, who apparently feel as though, if they had some uncommon thing to do, there would be a motive; they would rise to the height of the occasion, and prove themselves worthy of its dignity, . . . they lower in this way the level of their lives, and they lower and belittle the possibilities of their own natures, because we are apt to become no higher and no finer than

we think, than we imagine, than we dream.

The Commonplace.

January Nineteenth.

Let us never forget that we help men most, and help them most permanently, when we help them in the higher ranges of their being instead of in the lower.

Helping.

January Twentieth.

If I could only succeed in persuading people to live by the day, how many burdens should I lift off from human shoulders ! how should I add to the sum of the world's happiness ! what an enormous increase there would be in the amount of the world's effective work, for so much is lost by memory and by dream !

Living by the Day.

January Twenty-first.

I would not have you trouble your minds for one single instant with any of the old ideas as to getting ready for death. Dying is easy enough ; it is living that I have found to be hard,—living ideally, nobly, truly. I find more trouble in living in one single day than I ever expect to find in dying.

How to Die.

January Twenty-second.

Did you ever notice how the century-plant blooms ? In a few days, it runs up its central stalk, and puts out its wonderful flower ; but it has been years getting ready for this culmination. So it is, I believe, in regard to all achievements of man. Ages have passed in growth, in preparation. At last the solution is reached ; and the result

Living by the Day.

seems to be accomplished in an hour. But there has been no great revolution, political, social, moral, or religious, that was not the out-blossoming of centuries of preparation.

Social Beginnings.

January Twenty-third.

I do not believe that human society would be improved by making it all one unvaried monotony. All these schemes to establish equality in any one direction seem to me to be purely chimerical, impossible of realization. And I am not sure that I would wish to have these schemes realized even if it were possible. I do not believe that we should improve the beauty, the fertility, or the usefulness of this old world by turning it all into an Illinois prairie, filling up all the valleys, levelling down all the mountains. Out of the inequalities

of the world, hill and plain and valley, come not only its beauty, its magnificence, but its fertility, its life-giving power as well. It is not by any means the loftiest mountains that are to be envied. It is cold up there; it is very lonely up there. Mountain tops are frequently lightning smitten, but from those high peaks run down the streams that sing through the valleys and make beautiful and fertile the world.

What Is at Present Possible.

January Twenty-fourth.

Fit out any set of ideas with the attribute of infallibility, and when they are outgrown you will have an inevitable period of scepticism. The only way to escape it is to keep thought free, so that, while people cherish the minor and central faith of their religion,

the form may take infinite liberty in changing and adapting itself to the intellectual conditions of the time.

Beliefs of the Old-World Civilization.

January Twenty-fifth.

As a diamond with many facets flashes back the rays that fall on it from every quarter of the heavens, so does a complete man answer to all the out-shinings of the universe.

The Diminution of Evils.

January Twenty-sixth.

Religion, friends, is a fact as much as a brick or a boulder; and it is the mightiest fact that has ever taken part in shaping the life of the world; and the root of it is this felt relationship between the individual human soul, spirit, and the infinite, encompassing, shaping life.

Finding God.

January Twenty-seventh.

Not one particle of matter, not one atom of force, has ever been destroyed since the world began. So not one aspiration, not one hope, not one endeavor, not one grand purpose, not one human effort, has ever died out of the accumulated life and good of the race.

Dissatisfactions.

January Twenty-eighth.

Every truth that has ever shone out of the heavens or sprung out of the earth ; every truth that has ever come through the brain or heart of man in any age, in any part of the world, under any name,—is a revelation of the infinite divine life. That is God's word. And, just so fast and so far as we can verify anything as true, we have received one new sentence of the divine

revelation begun in the distant past, still in progress, and never to be completed in the heart or thought of humanity, unless the finite can grow to the stature and measure of comprehending the Infinite.

Religion for the World.

January Twenty-ninth.

The readiness to do a little duty, to tell the truth, to stand by a friend, to give yourself for some noble cause,—this, lifted by some great world-wide, stirring movement, unchanged, becomes conspicuous, and is recognized and called heroism. That is all.

Heroisms of Common Life.

January Thirtieth.

Every wayside flower has in it the suggestion of the Infinite.

Recreation and Life.

•

January Thirty-first.

God has a purpose in the world, and this purpose is the culture and development of the spiritual life of man. It is that towards which everything thus far has tended.

Life's Aim and Meaning.

February First.

True marriage ought to be like twin stars in the heavens, you would not, if you could, have one fall into and become absorbed in the other. Let the two swing and shine together in their one sphere, each with its own peculiar brilliance ; and then the heavens become glorious.

The Self and Others.

February Second.

What do we mean by moral goodness, moral development, moral growth ? Do we not mean a certain quality that is the necessary result of experience, through coming in contact with good and evil ? I do not believe that it is

possible for Omnipotence to create a world full of morally cultured and developed souls all at once. Moral culture and development mean simply the result of this age-long experience, combating that which you think is wrong and gaining the victory.

I do not see how it would be possible for God to create a kind of world of which we sometimes dream ; I am inclined to think that a very strong argument could be made in favor of the theory that this world is the best possible kind of world, provided the outcome of human life here on earth is to be the culture and development of souls.

The Problem of Evil.

February Third.

We help by what we are. For, in the long run, no man and no woman can conceal character. It tells, it in-

fluences. We carry an atmosphere that infringes upon the spiritual atmosphere of all those with whom we come in contact. We repel, we know not how. We attract, we know not how. We depress, we know not how. We lift, we know not how. The only safety is in being every day noble, true, fine, sweet, grand in character. . . . and consciously or unconsciously, merely by what we are, we change the course, depress or lift the level of human lives.

Helping.

February Fourth.

When we come to identify the real God and the real laws of God with the inherent natural laws of human life, human development, and human happiness, and when we are ready to relegate prejudices and arbitrary convictions, whether religious, political or social, to

their own place, then very largely, if not entirely, the conflicts of conscience will become a thing of the past.

Conflicts of Conscience.

February Fifth.

If we are ever to have any Kingdom of God here on earth, if we are ever to lay the foundation and rear the walls and close in the dome of the temple of humanity, we must be willing to undertake the toil of thought and the struggle of effort that are necessary to solve the difficulties that meet us, and to overcome the material obstacles which are about us, and which obstruct our course on every hand.

Social Barriers.

February Sixth.

Not only is to-day's duty the only one we are ever called upon to perform, but we learn that all the happiness the

world ever has or can have is the happiness of the passing moment.

Living by the Day.

February Seventh.

Learn the secret inspiration and joy of unselfish service of your fellow-men. Seek the joy of doing good. If you have not found that yet, you have missed the divinest thing on the face of the earth.

Recreation and Life.

February Eighth.

Only as a person ascends can he gain any wide outlook, and so have any just estimate of the relations, proportions, and values of things.

Living in the Upper Stories.

February Ninth.

Religion is not only not dead, but there is no danger of its dying. Theology, theological systems and schemes,

are merely the clothing of religion, the fashion of the vestments which it wears from age to age. . . . A child does not die because it outgrows its clothes. No more does religion die because it outgrows its clothes.

The Church and Business Men.

February Tenth.

We are surrounded with mystery on every hand; and sometimes we get discouraged, because we cannot answer all our questions. Get discouraged! Think of it, think a little further, think a little deeper; and this, which is your overwhelming difficulty at times, you will see to be the source and spring of every rational hope. Suppose that we *could* get through over there in a year, or a thousand years; suppose there were no more questions to be asked, nothing more to be done, nowhere else

to go, we should *pray* for a death that would stay death, from sheer ennui.

Possible Conditions of Another Life.

February Eleventh.

Parents tell me continually that they do not give their children any religious training, from the feeling that it is taking an unfair advantage of the child. They say I propose to let my children grow up as far as possible unbiased. . . . If you do not bias the child, the first one that he meets on the street or in his school, or among his companions, will begin the work of biasing, of impression, of education, of training,—for this is a continuous process. Whether you will or not, it is something over which you have no choice. It is something that will be done either wisely and well, or unwisely and ill.

The Religious Education of Children.

February Twelfth.

Those people who never have any doubts, and those people who have doubts and feel guilty on account of them, might as well recognize the fact that doubt is sometimes just as much of a religious duty as belief. . . . As Tennyson, one of the most profoundly religious natures of this generation, has sung,—

“There lives more faith in honest doubt,
Believe me, than in half the creeds.”

The man who is doubting merely as a preliminary to finding out what is true, is facing Godward and only anxious for light.

Present Religious Conditions.

February Thirteenth.

No man ever creates an epoch. Rather it is the epoch which creates him, which makes him its mouth-piece.

Unitarianism.

February Fourteenth.

It seems to me, after the best thought that I can give to the subject, that materialism as an explanation of you and me is what Mr. Fiske has declared it to be, crude science and exploded philosophy. Not only is it hopeless, not only does it put us in the hands of an iron and careless necessity, not only does it mock our dream of perfect justice on earth, not only does it lay its cold hand of repression on every high ideal, not only does it quench the light of human dreams, not only does it turn all our ideals to folly, but it is condemned in the light of the facts of human nature as unworthy the clearest and finest thought, as it is unsatisfactory to the noblest hearts of the world. Not only that; for I believe with those who are seeking a monistic explanation of the

universe, that at the bottom the universe is one, that thought is one, that life is one, that spirit is one as God is one. And if that be true, then dream and hope and love and strive on still, for you cannot dream anything so grand as the reality, you cannot imagine any high ideal of justice that shall not be within grasp, you cannot have any hopes too fair, you cannot have any desires too high ; for if God, life, truth, love, justice, goodness,—if these are the heart of things, then, though it still doth not appear what we shall be, we know that, in spite of our present imperfection and discouragement, we shall some day “be like Him.” The prayer of the ages will be answered that we may be perfect even as our Father in heaven is perfect.

Scientific Materialism.

February Fifteenth.

By as much, then, as you care to live in the higher realms of your nature which constitute you man or woman, by as much as you care for righteousness and the elimination of the darkness and sorrow and evil of the world, by as much as you care for that uplook and aspiration which is the impulse and promise and growth of the world, by as much as you care when the day of graduation comes from this earth life to be ready for the next step up and on, by so much the Church has a right to make its claim upon you for help, for co-operation, for consecrated service.

The Church's Claim on the Individual.

February Sixteenth.

A country is that which it develops of permanent worth as a contribution to the civilization of mankind.

Real and Spurious Patriotism.

30 Living by the Day.

February Seventeenth.

This hope that

“Life is ever Lord of Death,
And Love can never lose its own,”

is older than any religion. It is a flower
born of human love, and watered by the
tears that have been shed on the white
faces of the dead.

Spiritualism.

February Eighteenth.

We might learn the magnificent truth
that the real happiness of this life is
not the attainment so much as in the
process.

Dissatisfactions.

February Nineteenth.

There are thousands of men who
own statuary and own pictures, so far
as the title-deeds go ; but they are as
completely shut out of the world which

these represent as though they were beggars on the streets. You own that which you can appreciate, which you can understand, which you can enjoy, no matter who has paid for it, or who pays taxes on it.

Recreation and Life.

February Twentieth.

Evolution is the most conservative theory that has ever been held. It keeps everything that has been found serviceable to man. It may transform it. It may lift it to some higher level, or to some loftier range of life; but it keeps and carries forward everything that helps.

Evolution Loses Nothing of Value to Man.

February Twenty-first.

We have divided the world and all its affairs into sacred and secular. God

is in one day of the week especially ; the other days we are apt to think we are away off from him, engaged in our worldly affairs. We consecrate a church; and we think that God, in some peculiar and special way, is there. We do not consecrate our homes, our offices, our stores, in such a way as to think that God just as really is there, and that in our business life we are in actual contact with him.

Is God Afar Off or Near ?

February Twenty-second.

If you really care to be a man, if you care to be a woman,—honest, noble, tender, true,—then be these, and be grateful that you reap the reward where you sowed, and do not find fault with God or the Universe because He does not pay you for things that you have not done, because He does not make a crop

grow in some field that you have not cultivated,—because it is eternally true that God is not mocked, and that whatsoever a man soweth, that shall he also reap.

Reward and Punishment.

February Twenty-third.

Suppose you take home to your hearts an ideal of the divine. Let it be to you the embodiment of all truth, all beauty, all good. Let it be like a living presence. Learn that through these qualities have come all the good, the glory, the happiness that man has ever attained ; that this way lies all the hope of the future ; that here is the open secret of all peace, and joy, and rest for your own life ; that other things pass, while these remain. Learn to worship, reverence, love this thought of God. Do you not see that an in-

ward leading like this would supersede the necessity for all outward calculations and motives, and thus your lives would flow Godward as naturally and beautifully as a river runs between its verdant banks? Such is the work of true religion, natural, divine, it cleanses the fountains of the heart, and so makes clear and life-giving all the streams of daily life.

Inner Life and Outer.

February Twenty-fourth.

When we have realized our "City of God" here on earth, we shall have attained what the churches have always held out before themselves as their one ideal and aim,—we have prepared ourselves for death. For, if we are developed as completely as may be into the image and after the ideal of God, why, then, we are ready for any condi-

tion to which we may be called in the days that are to come.

The New City of God.

February Twenty-fifth.

Now where and what is God ? Where is He not ? . . . I hold in my hand the tiniest flower that has opened this morning ; and I need all of God to explain me its petals, its tinting, its fragrance. I look into your eyes ; and God looks out of them—out of the love, the intelligence, of your souls into mine. God is not on a throne ; but He is everywhere,—the life, power, grace, tenderness, care of the world, infinitely nearer to us than He used to be when we thought that we could send up a prayer, and He would send down an angel to hear what we wanted, and by His hand minister to our necessities. It is God Himself that ministers to our necessi-

ties, every waking and every sleeping hour of every day and every night,— God, all of God, all His wisdom, all His love, all His care, holding us in His arms, leading us by His hand with a tenderness and a grace as complete as though it were all He had to do.

Break-ups That Mean Advance.

February Twenty-sixth.

In the most comprehensive sense of the word, God is the one answer of all human wants.

Is God Afar Off or Near ?

February Twenty-seventh.

For this doctrine of everlasting punishment is blasphemy against God, is an outrage on every sentiment of justice, is a ghastly denial of the divine love ; and it has been the cause of more wars, of more hatred, of more bloodshed, on

this poor old earth of ours, than any other one thing conceivable.

The Other World of the Middle Ages.

February Twenty-eighth.

I do not believe there is anything in all the world that will go through life with a boy as such a guardian, such a source of safety, such help, such comfort, as the loving, reverent, tender memory of a happy home.

The Best Gifts.

February Twenty-ninth.

Our wills are largely the summed-up tendencies of our being, our character ; what we are, what we have made ourselves.

What Shall We Do with the Coming Year ?

March First.

There are large numbers of parents who instruct their children, so far as words go, in one way, and impress them, so far as their influence and life go, another way. Their precepts are right ; the atmosphere with which they surround the child is wrong.

Religious Education of Children.

March Second.

Heresy is a matter of geographical distribution ; one man is prosecuted for heresy in one part of the country and another goes undisturbed in another part, though each holds the same belief.

Present Religious Conditions.

March Third.

Religions die ; religion is simply re-born and goes on forever.

Is Religion Dying ?

March Fourth.

The universe is the visible mantle of the Divine.

Religion Natural not Statutory.

March Fifth.

There is more than one way of revealing God. Placing a new fact or a new book before us in which is contained something that the world never thought of before is one way ; but God is equally revealed to us afresh when we gain some new insight, when through experience we have discovered something unknown before, but which has always been a part of God's truth.

Revelation Natural and Progressive.

March Sixth.

Making of yourself, as far as you can, an intellectual and noble being is making yourself a radiating source of help and truth for everybody else.

What Shall We Do with the Coming Year?

March Seventh.

Most people inherit their ideas, or what they call their ideas, as they do the color of their hair or their political opinions. If a person will stand bravely for the truth and God in the modern world, he must pay the price of being willing to think.

"The Cost of Our Freedom and
Our Duty to Maintain It."

March Eighth.

Did you never notice, as you read the Gospel from one end to the other, that Jesus never had a word except of

pity for those who were weak on the fleshly side of their nature,—that all the scathing words were kept for the selfish, the exclusive kind of life that prides itself on being good, and that is practically, so far as the world is concerned, good-for-nothing?

Noblesse Oblige.

March Ninth.

It seems to me that a person who has deteriorated, who has become selfish, who has become mean, who has lost all taste for high and fine and sweet things, and is unconscious of them, is having meted out to him the worst conceivable retribution.

Reward and Punishment.

March Tenth.

Jesus was the great leading radical of his age. Everything that he was and

said and did alienated and angered the conservatives, those that represented and stood for the established order of what they believed to be the fixed and final revelation of God.

The Unitarian Story of Jesus.

March Eleventh.

All life hungers. It reaches out, like a flower toward the sun, for that on which to feed and by which it may grow. Man's total nature, from the lowest physical appetite clear up through the mental and moral, until his highest spiritual aspiration exhales like a fragrance toward God, is one grand petition.

Belief in God.

March Twelfth.

Faith is not merely saying Yes, when somebody announces a proposition. It

is a belief that drags a whole train of character and consequences after it.

The Epistles.

March Thirteenth.

God has given us not hearts only, he has given us brains, and the one is as divine as the other : and the intellectual life of man must ever engage itself in solving the intellectual problems of the world.

Free Christianity.

March Fourteenth.

The spirit at the heart of Jesus, then, surpasses that of all other religious teachers. Let science give us her body of ascertained and verified truth, and let the spirit of Jesus be its soul, and tell me what more we need to make the universal and eternal religion ?

Jesus and Humanity.

March Fifteenth.

Science is not and cannot be an enemy to any truth. It is the enemy only of assumption, the enemy of mistakes, the enemy of superstitions, the enemy of credulity, the enemy of that blind faith which dares not reason, and thinks it honors God by stultifying the very brain with which God has ennobled man and set him at the head of his created works.

Science and the Church.

March Sixteenth.

What does living mean? Most people cannot answer the question, because they have never more than half lived, and consequently have never appreciated its depth and significance, . . . it seems to me, as I look over the face of society, that most people live only in some little fragmentary way, some

corner of their being. Most men spend their lives in the attempt to accumulate the means to live, and forget to begin to live at all.

Is Life a Probation Ended by Death?

March Seventeenth.

The highest type of man is the one who loves the right, so that the sense of ought ceases to be necessary. If a man lives in God, in the spirit, in such a way that he instinctively chooses the good, he has risen out of the range of mere conscience, he has left that below and behind.

A Man Ascending.

March Eighteenth.

By as much as a man is a man, by as much as he professes to believe, by as much as he cares for the betterment of the world, by as much as he has any

vital hope in him that the world can be better, by so much must he associate, call it church or not, in some organization that shall consecrate itself to the service of making the world nobler and better.

A Man in Church.

March Nineteenth.

We are so bound together, so linked in with our fellow-men, that we are one as a race; that we cannot shake off the obligations of being helpful towards our fellows without abdicating our soul, without ceasing to be sons and daughters of God.

Helping.

March Twentieth.

No man, no woman, ought to be satisfied with present attainments either as to work or character. But along with this divine discontent, that makes

us long to be and do more, is the duty of being content with to-day as to-day. For what are we? Finite minds growing in an infinite universe. We shall never be done, never be through; but, if we do the best we can each hour, we are doing all that could be expected at that hour, and ought to take satisfaction in it.

Living by the Day.

March Twenty-first.

There is nothing quite so dangerous in a republic as ignorance. Prejudice may be argued down. Passion, when it cools a little, may be reasoned with. Almost all other things that threaten public welfare may be reached through the intelligence; but, where intelligence is lacking, there is no possible basis on which to stand and to begin your reform.

A Man in Politics.

March Twenty-second.

Many a teacher has found that the wisest and richest and sweetest lessons have been learned in the process of trying to teach others.

Recreation and Life.

March Twenty-third.

Life must be so attuned to its conditions as, when played upon, to give out the music of happiness.

The Diminution of Evils.

March Twenty-fourth.

It is the business of religion to lay the foundation and build the superstructure of the City of God. They tell us that in this century we build no longer the City of God, but the city of man. Granted. What is the kingdom of man? According to the conception of God and of divine life, which we as intelligent men must perforce cherish,

the City of God, the Kingdom of God, is the city of man, the kingdom of man.

Religion for the World.

March Twenty-fifth.

The perfect condition of man is a perfect reconciliation of human life, in all its departments with the laws of God. And, when we have wrought this, death means walking through a door, not out of the presence of God, not past a sphere of probation into a series of fixed finalities ; it means going out of one room of God's house into another, with the same opportunity for rendering the same service so far as it is needed, as was rendered here.

Religion for the World.

March Twenty-sixth.

The man who sees no more poetry in the world is not the one who has

discovered the real secret of life ; he is the one who has lost it, and so says nothing is there.

Standing Ground for Trust.

March Twenty-seventh.

They used to talk about men having souls. I do not believe any of us have souls. I *am* a soul. I *have* a body. You have never seen the most intimate friend you have on the face of the earth, and you never will, any more than you see God every time you open your eyes.

God as Inside the Universe Not Outside.

March Twenty-eighth.

Death is only the transition from this present mode of life to another. It is only another kind of birth,—as natural as birth, as sweet, as blessed, as full of hope as is birth.

Death and After.

March Twenty-ninth.

A man may fail on the lower levels of life ; but, if he is wise, he will not make up his mind that that is all there is to it. He will climb up on to some higher level out of these material successes or failures,—up into the mind, up into the heart, up into the spiritual nature,—and will know that all these experiences are capable of being transformed, made over, glorified. There is no failure for any man so long as he keeps a firm grip on the hand of God, and keeps faith in himself and in the outcome of things.

Water Turned into Wine.

March Thirtieth.

The ability to worship is always the measure of the rank of a being, it is the test and the standard of greatness.

The Worship of God.

March Thirty-first.

Let us remember that neither in this world nor in any other shall we ever be able to get into any more of heaven than we first get into ourselves.

Our Gospel.

April First.

The only condition that Jesus ever established for membership in the kingdom of heaven is simple human goodness,—never anything else.

Where Is the Evangelical Church ?

April Second.

The only way that religions are killed is by being outgrown. They never are killed by direct attack, by argument, or by abuse.

The Roman Church.

April Third.

He who is ignorant is the victim of his surroundings. It is only he who knows the forces with which he deals who is capable of controlling them and making them serve him.

The New City of God.

April Fourth.

Have faith in truth. I meet only a few people that seem to me to have utter faith in truth, who really believe that it is safe to tell the truth, always tell it.

Doubt and Faith—Both Holy.

April Fifth.

If it be true, as I believe it is, that this life goes right on, and that we carry into the to-morrow of another life the precise and accurate results that we have wrought out in the to-day of this ; if it be true that, when we get over there, it will be spiritual facts and spiritual things with which we shall deal,—then the man who has cultivated his spiritual nature, and has reaped spiritual results, has no right to find fault with the universe because it has not paid him with material good.

Reward and Punishment.

April Sixth.

We have not half waked up to the idea of the power that we possess in that God-like quality of ours that is able to say, "I will" or "I won't." These wills of ours are mightier than we dream.

Life's Petty Worries.

April Seventh.

There is no one thing needful for happiness that is not accessible to-day to any healthful, earnest, faithful soul.

The Commonplace.

April Eighth.

Help people to think correctly, to feel nobly, to be masters of themselves and of their surroundings,—that kind of mastery that comes from a true education, such an education as is the unfolding and development of all the native powers and faculties of being.

When we have done this do you not see that we have gone straight to the fountain-head of the evil, and that, in curing in a higher range, we work not a temporary aid, but a permanent cure.

Helping.

April Ninth.

The stunting of the intellectual power of the poor is that which, more than almost anything else, condemns them to perpetual poverty. The intellect is the light, the torch, the guidance by which people find their way, by which they solve their problems, by which they discover the methods of conducting business, of overcoming the difficulties that face them in life.

Poverty, Personal and National.

April Tenth.

You must learn to be patient with slow results. We need to learn that

we cannot do a great deal, but that this fact does not excuse us from doing what we can.

Diminution of Evil.

April Eleventh.

We need, it seems to me, to broaden our conception of education. The hand may be educated as well as the brain. The heart, the conscience, the moral and spiritual nature, may be educated as well as the logical faculty, the intellect; for each of these different faculties and departments of human nature has its own world to live in and its own forces, and facts to deal with.

Common-School Education.

April Twelfth.

You find a poet or sculptor, a statesman, a reformer, any one who can realize his dreams, and you know his dreams must be pretty small.

Dissatisfactions.

April Thirteenth.

The moral problem as to whether God's government seems good and merciful or not, is of no account in the face of the certainty of an immortal life and the chance of an immortal evolution; the question as to whether we are rich or poor is of no account; the question as to whether we are sick or well is of no account; the question of the loss of friends becomes diminished to a little temporary separation with the certainty of an everlasting union.

The Society for Psychical Research
and the Immortal Life.

April Fourteenth.

It is God who takes our ships across the sea, God in the steam that whirls our engines and makes us able with our great steamers to ride in the face of tide and wind and storm. It is God

that we deal with every day in our commonest avocations, if we but had eyes to see and ears to hear and a sense sympathetic to feel. It is God co-operating with us in our commonest avocations.

Is God Afar Off or Near ?

April Fifteenth.

The ideal of character and behavior has risen step by step from the beginning, and is higher to-day than it ever was before,—not because men fear a whipping, not because they are threatened with hell in another world, not because a God of vengeance is preached to them, but because they have grown to see the beauty of righteousness, because they know that obedience to the laws of God means health, means sanity, means peace, means prosperity, means

well-being, means all high and good and noble things.

Evolution Loses Nothing of Value to Man.

April Sixteenth.

Jesus teaches that the eternal life is a matter of quality, of character, and that there are people all around us now, living the eternal life ; that it is not a question simply of duration.

Jesus and Immortality.

April Seventeenth.

Nine times out of ten, when I hear people using the word "faith" and I see the connection in which they use it, I discover that they do not know the meaning of the word. That which has favor generally under the name of faith is simple credulity. It is closing the eyes and accepting something on somebody's authority without any investigation. That, remember, is not faith.

Doubt and Faith—Both Holy.

April Eighteenth.

Just as we came into this world, into a place prepared for us, into the arms of love . . . so I believe that over there we shall be received into arms of sympathy, arms of love, and not for one moment feel ourselves strange or deserted or alone. The love that has brought us here, the love that binds us together here, is to grow more and more as we go on. And so I dream that death is God's greatest, best gift to man, because it unfetters us when we have learned our lessons here, gives us the freedom of the universe, and enables us to take the next step up and on.

Death and After.

April Nineteenth.

I do not believe that any man or any woman has a right to starve a certain

faculty or quality of mind of wife or husband, for the simple reason that they have no taste in that direction ;
. . . By as much as the wife differs from her husband, by as much as the husband differs from his wife, by as much as each is developed on some side of the nature that the other is not, perhaps hardly understands, by so much does the common life become larger, richer, finer, higher, because of this variety.

The Self and Others.

April Twentieth.

Hope is something that the universe has put in our hearts ; and any true theory of life must find room for it or show cause why.

The Problem of Evil.

April Twenty-first.

Let a man live all his life engaged in petty things, and he fritters away the

grandeur of his own soul, and becomes himself petty. We take the shape and color of our environment. In years of work, years of thought, years of bearing, years of doing, we become what we have been working, thinking, feeling, bearing, and doing.

Life's Petty Worries.

April Twenty-second.

That which constitutes the magnificence of the highest mountain peak is the dust that we trample under foot. And when you examine the wonder of the sunset, what is it? Commonplace light playing with commonplace mist. If it enveloped you, you would call it fog, and think it very uncomfortable and disagreeable. It is only this commonplace mist transfigured in the glory of the commonplace light that makes

the magnificence of that "sunset couch at even." So the beauty of the world.

The Commonplace.

April Twenty-third.

When did a man, when he was worthy to be called a man, pledge himself to eternal allegiance to any party? There is only one thing that a man can afford to pledge changeless allegiance to, and that is truth.

Helping.

April Twenty-fourth.

You are under no obligation to hold the same opinion now that you held last year. You are under no obligation to continue doing a thing to-day because you thought it was right yesterday. You are under no obligation except to learn to do right; and in order that you may do that, you must use all

the light you can get from any source in heaven or earth to help you to know what the right is.

Conflicts of Conscience.

April Twenty-fifth.

Let us learn that success in this life means culture of the heart and brain, the perception of the world's beauty, of its good, of the high and fine things of life. Let us learn that we can enter upon this heritage without any great accumulated fortune or wealth.

What Is at Present Possible ?

April Twenty-sixth.

We must be willing not only to know the way of justice and right, but to walk in it.

The Diminution of Evil.

April Twenty-seventh.

If you cannot think of God in the sense of comprehending, outlining Him,

be thankful, and rejoice that you cannot. It only means that you are finite, and that He, being God, is infinite,—that is all.

Finding God.

April Twenty-eighth.

Take the human life, limited, interfered with, hindered on every hand as related merely to this earth, and you say it is an abortion, a promise that never comes to fulfilment, a bud that never blossoms, a fruit worm-eaten before it is ripe . . . but just learn about the limitless opportunities possible in other lives, in other worlds, the endless opportunities for becoming and being and doing, and a man becomes reasonable, and the fragmentary character of his present life becomes exactly what you would expect it to be. This is my theory of human nature!

this is my dream of that which is to come !

Dissatisfactions.

April Twenty-ninth.

Dream as much as you please of the Kingdom of God in the skies ; but it is our business, as men in politics, to do all we can to realize the Kingdom of God right here now.

A Man in Politics.

April Thirtieth.

We need to learn the meaning of the great word "love." We need to learn it in its practical applications. We need to learn that it is as real a thing as touching our human welfare and happiness, as gold,—infinitely more real, because it has about it a touch of the eternal, and because, unlike gold, it is within the range and reach of us all. I do not believe that God would con-

68 **Living by the Day.**

**struct a universe in such a fashion as
that the best things are open only to
the few.**

A Man Ascending.

May First.

What a world this is, infinite resources of an infinite universe, appealing to, and, if a man responds, calling out the faculties and powers of his own nature that are capable of dealing with these things, so that a man may feel that he is thinking over the thoughts of God, tracing His footsteps, listening to the marvellous music of His words! This is one of the results of self-development, if a man is unfolding, developing himself, becoming as much as possible.

Is Life a Probation Ended by Death ?

May Second.

Do not doubt yourself, do not doubt the possibilities of noble action, noble

character, of achievement. We say of a young man entering life, brimful of enthusiasm, that all this will be toned down by and by ; and we speak of it as though the enthusiasm itself somehow was a fault or a folly. And yet it is just this enthusiasm of the young men that moves and lifts the world. It is this faith in themselves and in the possibility of great things,—it is this faith that lies at the heart of every invention, of every great discovery, of every magnificent achievement.

Faith and Doubt—Both Holy.

May Third.

Take courage, have good heart, face any obstacle without fear, walk in any darkness, knowing you are not alone or deserted. . . . If we die, we die unto Him ; and that means life forevermore. If we are defeated, crushed, no

matter ; nothing can by any means harm us. There can be no real defeat except being unfaithful to the highest and noblest ideals of our life.

Is God Afar Off or Near ?

May Fourth.

The one thing we need our minds for is to help us to find the truth ; that is the one thing,—the truth about God, about the universe, about ourselves, about our relation to our fellow-men, the actuality of things, so that we can know how we ought to live.

Recreation and Life.

May Fifth.

The limits within which we are free, within which we may accomplish very much, in which we may seek for ourselves an aim and a meaning in life, are very narrow. And yet something we can do,—some little I can do, some

little you can do ; and the total of what all can do means, in the course of long years, the transformation of the world.

Life's Aim and Meaning.

May Sixth.

There is not one single thing that makes the completeness, the value, the grandeur, the glory, the beauty of your life, that you do not owe to the men and women who have already lived.

The Self and Others.

May Seventh.

What do we mean by knowledge? What is the world's knowledge? Is it not the summed up results of the world's experience? And the experience through which the knowledge has been attained was an absolute essential to its attainment. Omnipotence could not possibly help it. Knowledge is the

result of experience. How, then, can you have the knowledge without the experience? And how can you have a finite being learning things in this world, and not have him make any mistakes? I do not believe, then, that this dream of a world full of wise people created all at once,—one minute blank, the next minute a million wise men,—I do not believe that such a thing is possible. It seems to me an absurdity in the very nature of the case.

The Problem of Evil.

May Eighth.

In my opinion, just as the innumerable hosts of insects in the world do more to destroy plants, flowers, and fruits than all the storms put together, so it is true that the little worries of life are destructive of more happiness, of more peace, of more practical work-

ing force, more destructive of all that high fruitage of life that we ought to seek for, than all of life's calamities put together.

Life's Petty Worries.

May Ninth.

The wonderful thing about religion is not its ritual, its magnificent ceremonial, its grand cathedrals. All these are nothing and worse than nothing, except as they create the perfectly commonplace things,—love, duty, tenderness, gentleness, and human help. These commonplace things are the most important things in all the religion of the world.

The Commonplace.

May Tenth.

Every philosophical thinker and student of the history of human progress will bear out the statement as true

that nearly all the poverty, nearly all the vice, nearly all the crime, nearly all the suffering, nearly all the need of the world, have their source not primarily in physical evils, physical wants, physical sorrows, but in thought, in character. It is the lack of moral fibre, it is the lack of self-control, the lack of foresight, the lack of developed brain power to control and shape conditions, in which the evil of the world has its source. And, if we can help people in these higher ranges of life,—help them to be men and to be women,—we make them capable of feeding, clothing, and sheltering themselves, and doing this not by the week or month, but by the year and through life.

Helping.

May Eleventh.

The true way to live is to live in concentrating thought, intention, pur-

pose, all our powers, on the present day.

Living by the Day.

May Twelfth.

The first thing in all proper education is to train one into fitness to stand on his own feet and walk through the world earning his own living in a manly, independent way, without being pauper or thief in his attitude toward the general accumulations of society.

Common-School Education.

May Thirteenth.

The first and highest conceivable end of any living thing must be—living. But this living is not mere existence, mere duration, though this is the prime condition of everything else. Living is only the blank form. What will you fill it out with? What will you put in it?

The Diminution of Evil.

May Fourteenth.

For the sake of social order, of industrial satisfaction and peace, then, men need to be taught,—no lies, mind you ; I would teach them the truth, if I knew it, though the world came to an end in a week—but, if it is true, they need to be taught that they are souls, and that how they live, what kind of lives they live, whether they cultivate mind and conscience and heart and become noble men and women, are a great deal more important things than the kind of houses they live in, or the things that the Gentiles, in the words of Jesus, are accustomed to seek after.

The Present Condition and the World's Needs in
Regard to this Matter of Belief in Immortality.

May Fifteenth.

We are close to the garment, the body of the Infinite ; and just because

He is infinite and we are unspeakably small in comparison, we cannot see Him. But does that prove that He does not exist?

Finding God.

May Sixteenth.

Now, what is science? Science is simply man's search after truth within certain departments of life. It is something subordinate to the religious search. The highest thing that science ever did or can do is to be the minister, the handmaid, of a true religion.

What Is Religion?

May Seventeenth.

To doubt that knowledge of the world and increased intellectual power mean something better for man,—that is the only infidelity of which we need to be afraid. Trust in the integrity of this universe, faith in the integrity of

the human mind,—these are essential to sanity, the essential ground for any true and noble life.

Comfort and Hope.

May Eighteenth.

Modern society rests on mutual confidence as its foundation and cornerstone ; and the man who tells a lie or is false in any particular does what he can to crumble the very corner-stone of human society. This is recognized and incorporated and incarnated in the public sentiment against lying.

Religious and Ethical Sanctions.

May Nineteenth.

I take it, then, that, if we ever really please God, it is when we are like Him. Being like God can only be a thing of the heart,—cherishing feelings of love and good-will that issue in acts of kindness

and help. Our external religion, then,—our ceremonies, our forms, our worships,—can avail only as it affects us, not as it affects God.

Inner Life and Outer.

May Twentieth.

I believe we may regard it as quite reasonable that pain and sin and death shall be somewhere eternal. That is, this process of development, by means of pain and sorrow and death, may be going on in some planet of the universe forever. But it is not eternal in the case of any individual soul. They are eternal just as a primary school might be eternal, but new children forever entering and passing through and graduating from it into something higher and better. The outcome is deliverance, the grand result of the process of training.

Evil and Growth.

May Twenty-first.

Whatever comes from God, whatever is true and real, can stand all the investigation that you can bring to bear upon it.

Belief and Truth.

May Twenty-second.

Religion is the recognition of the law of right, the law of duty, the law of life, inexorably dominant, universal, from which there is no escape. Is that lessened by the discoveries of the modern world? Rather is it infinitely increased in its reach and its complexity. It clasps us around on every hand, as does the air, touching every infinitesimal portion of our body, and being the very constituent power of brain and thought, the very life-blood of the heart, the very quintessence of our conception of life, the very breath of the spirit. This power touches

us on every side, besets us behind and before and lays its hand upon us. We can no more escape it than we can escape the atmosphere.

Growth of Secularism.

May Twenty-third.

Sainthood is ever consecration to God. But he who has the truest, noblest, loftiest, deepest conception of God, and conforms himself to this ideal, becomes, in the very noblest sense of that word, a saint.

Modern Saints.

May Twenty-fourth.

There is no doubt that every religion, every denomination, every little sect that lives and continues to live, does it by virtue of the fact that it holds, somewhere, a bit, a fragment, however small, of the truth.

Contemporary Religious Changes.

May Twenty-fifth.

No people can maintain for any length of time a better form of government than that which is representative of its average characteristics. Precisely the same is true of a philosophical theory. That philosophical theory may not be the one which will take root and grow at any particular stage of the world's advancement, which is ideally the best and truest, which is nearest to the actual nature of things. The philosophical theory will flourish that is best adapted to the intellectual stage of the people who hold it.

The Religious Outlook.

May Twenty-sixth.

I say frankly, I consider it my first duty to hold my mind as free and open as I am able to, unbiassed, desiring only

the truth. If a man proved me wrong, I would thank him as one God-sent to lead me into a better way. In this spirit, all of us ought to consider these great problems concerning human nature and human destiny.

The Scriptures.

May Twenty-seventh.

What is God's nature? What shall we think of God? In one way, we cannot think of God. If we could define God, we should be atheists; for what does definition mean? It means drawing a line about anything. Can you draw a line about the Infinite? Any circle that can be drawn must of necessity exclude unspeakably more than it can include. We cannot, then, define Deity. By as much as God is really God, infinite power, infinite wisdom, infinite love, he must forever exceed

on every hand, so that we cannot grasp the Divine.

Ideas of God, Old and New.

May Twenty-eighth.

But we must think something. I think of God as the Infinite Spirit, life of all the universe. If you ask me where He is . . . Where is God in the modern world? Where is He not? There is not one spot, I suppose, where we can think that He abides in any special or peculiar sense. But all His wisdom, all His power, all His love, are here, at any point in the universe, at any moment. Instead of there being an empty boundless space, God fills with His thrilling life all spaces and all worlds.

Ideas of God, Old and New.

May Twenty-ninth.

One grand testimony to the moral sanity and healthfulness of this race

lies in the fact that never, from the beginning of the world, has any man been canonized by the popular heart as a hero and helper to the world except he were, in the light of the best ideal that could be attained at the time, a good man.

The Fall of Man.

May Thirtieth.

A silent bivouac of the dead, we say,
While on the low green tents we lay our
flowers,
And with soft tread we take our reverent way
Past where each seems to sleep away the
hours.

The brave die never, tho' they sleep in dust ;
Their courage nerves a thousand living men,
Who seized carry on the sacred trust,
And win their noble victories o'er again.

Their graves are cradles of the purpose high,
That led them on the weary march and
through

The battles where the dying do not die,
But live forever in the deeds they do.
"Decorating the Soldiers' Graves."

May Thirty-first.

What is a church? What is its chief aim? What is its nature? A church is an organization of men and of women for the purpose of helping each other to live the divine—that is, the noblest conceivable human life. The church is the only institution on the face of the earth that stands for the very highest thing of which we can dream.

The Old Church and the New.

June First.

I do not believe that there is a place in any world, or that there will be any time in any world, when any soul may not, if it will, take hold of God's hand and begin to climb, climbing unto better things on the "stepping-stones of our dead selves."

The Destiny of the Soul.

June Second.

Is it not true, has it not been true always, that, while the common sense as we call it, the sense that people have in common, because it is the result of the common experience of the world, is the safest guide in regard to common, ordinary things of life, the minor-

ity, and a very small minority at that, is and has been right in regard to life's higher things?

If You Are Right, how does It Happen that
Every One does not Agree with You.

June Third.

Heresy is nothing more nor less than a new growth, — something that the world has not seen before, some new twig, some new leaf, bourgeoning out of the old stalk. Every new thing that the world ever saw, every new step of advance, every new manifestation of life, was in its time a heresy.

Heresy and Conformity.

June Fourth.

I would rather be a voice, though a feeble one, than be the loudest kind of an echo.

The Duty of Liberals.

June Fifth.

I do not believe that the world is to become secular, that religion is to be outgrown and left behind. We have the light of reason and the scientific method for the use of that reason as our ultimate court of appeal; but we are to find, I believe, that reason and the scientific method are saturated with God, that they are only the manifestation of God's life, God's thought, God's way of leading His children.

The Loss and Gain of Religious Reconstruction.

June Sixth.

We want to find out that things are what we like them to be rather than to find out what is true. Is not this so of the most of us? We shall not be free thinkers until these brains of ours are as impartial as a pair of scales. Truth, truth, truth only represents and is the

pathway to God, and to the highest and best conditions of humanity. And the only end of thinking is to find the truth, and to use this pathway of truth in leading humanity into right living and right thinking concerning the things that touch our human nature and our human welfare.

The Meaning of a Man ; a Soul.

June Seventh.

I do not believe that men can ever have too much wealth, or can create too much wealth, provided they master it, and put it beneath their feet, and make it minister to their manhood. But, when we put it as the dominant motive of our lives, it is one of the poorest, meanest, most selfish, least worthy motives that we can conceive.

Finding One's Place.

June Eighth.

Remember that in being business men, men of honor, truth, integrity, you are serving mankind and glorifying God, and that here, in the field of business, is the place where you are to carry out the teachings and suggestions of your Bibles and your sermons, your prayers and your churches. Here you *learn about* religion : in the field of your business you *live it out*.

A Man in Business.

June Ninth.

I think we ought to make ourselves at home with the few great masters and teachers of the world's moral and spiritual life. . . . You know there is nothing that so thrills and lifts a man as the touch of human greatness. There is something about this personal contact with a nobler character which

thrills us through, and lifts us until we grow into nobler and higher and grander things than we have before realized. And, if we keep the company of men like these until we are saturated with their thought, until their highest and finest ideas have become the standards of our lives, until we look through their eyes and gain glimpses of the higher and finer things that the world has not yet attained, we shall find ourselves gradually wrought over into the likeness of these men.

A Man Reading.

June Tenth.

So I believe that, as we advance, the mystery of the universe, and of our tender, loving father, God, will increase, instead of diminish, at every step. So I can believe that the hope of an immortal life is a sensible hope, because

I *know* I can study and think and advance forever and ever and ever, and never approach getting through ; for there is no possibility of getting through with the Infinite. So, let us be content with so much as must be mystery, and not be discouraged by it, but regard it as what it is,—the ground of our noblest and most magnificent hopes.

Possible Conditions of Another Life.

June Eleventh.

“God is spirit,” said Jesus ; “and they that worship Him must worship Him in spirit and in truth.” Man, too, is spirit ; and, as spirit answers to spirit, so there is that in humanity that calls ever for God.

A Man in Church.

June Twelfth.

We need to climb up from the externals of life to the higher level of the

internal. Do you see what I mean? The most of the world depends for its happiness, or thinks it does, on external conditions. Most men, if they lose their money, feel as if they had lost everything. . . . We live too largely in our external conditions. We depend too largely upon these things, and we cultivate too little the internal and the eternal life; for the two are the same.

A Man Ascending.

June Thirteenth.

You may seek happiness, only not at the cost of others or of any right principle. And the way to find it is by climbing into the upper stories of life. Note, in the first place, that the higher the faculty, the higher the pleasure. Pleasure is only the satisfaction of natural desires. So, of course, the higher the hunger, the higher the satisfaction.

Living in the Upper Stories.

June Fourteenth.

If you wish to be true to your manhood, true to God, true to your fellow-men, you may not necessarily attend a place called a church nor listen to a man called a preacher ; but you have got to do this : you have got to consecrate yourselves in some way to the development of these things for which the true, the noble church, stands, and which form the staple of all the worthy preaching of the modern world.

The Church and Business Men.

June Fifteenth.

I would have every child taught, first, to believe that he stands ever, in the light or in the dark, in pleasure or in pain, in business reverses or successes, in hope or in fear, in struggle with right or wrong, in the immediate pres-

ence of God,—that he is dealing first hand with God. There is no power but of God. There is no explaining any phase or form of this universal life, if He be left out.

Religious Education of Children.

June Sixteenth.

When Newton discovered the law of gravity, he was attacked, because it was said he was taking the management of the universe out of the hands of God and putting it into the keeping of a law. And there is a great deal of such shallow talk going on in the modern world,—as though people had not thought deeply enough to know that law is only a name for an eternal process, can be nothing else than one of the manifestations of the present, loving, tireless God.

The Causes of Present Religious Unrest.

June Seventeenth.

Religion has over-run the churches, it has got beyond the limits of the creeds, it is outside of all ceremonial forms; religion is taking possession of the sense of justice between man and man.

Is Religion Dying ?

June Eighteenth.

The laws, the forces, the life, the beauty, the glory of this universe are simply the present, the eternal activity of God.

Religion Natural not Statutory.

June Nineteenth.

If you link yourself with great causes ; if you try to find out which way God is marching through the ages, if you become a follower of His, if instead of trying to have your own way, you try to have God's way, then you are sure

of success ; for the universe is on your side.

What Shall We Do with the Coming Year ?

June Twentieth.

The love of God and the love of man is the only keeping of the law that God requires at our hands. This to Him is identical with the teaching of Christ, who stood as the symbol of the love of God.

The Cost of Our Freedom, and
Our Duty to Maintain It.

June Twenty-first.

Simply be faithful, and you are heroes and heroines in possibility ; and God knows it and sees it. Seek no other applause. Suppose you have no opportunity. . . . We cannot create the opportunities ; it is our business to be, it is our business to cherish these dreams and be true to them, and to

know that what we would be, if we had the opportunity, that we are.

Heroisms of Common Life.

June Twenty-second.

Just in so far as that other life transcends the present and is unlike it, just in so far must it remain unknown to us until we come in contact with it by our own personal experience.

Hell and Heaven.

June Twenty-third.

I believe that the very prime moral duty of every man is to be well, just in so far as he can be. It is his first duty, because it is the condition of his being and doing and becoming and serving in every department of life.

Recreation and Life.

June Twenty-fourth.

Man has never been able to do anything alone. He has been the child

of God, the mediator of God, the co-operator with God, always and everywhere, when he has accomplished anything. He has simply found out some divine forces, that existed before he came here, before he discovered them ; and he has co-operated with them, and through them he has wrought out these magnificent attainments.

Life's Aim and Meaning.

June Twenty-fifth.

The physical development that makes your life, your strength, your beauty, is a gift. The moral nature which you possess is a gift which you owe to the past, to humanity. Everything that makes life worth living you owe to the past. Even the hermit who goes off by himself in solitude to-day takes with him, as the gift of the society he

deserts, everything that makes solitude tolerable.

The Self and Others.

June Twenty-sixth.

When we get up high enough, even the mountains become level.

Life's Petty Worries.

June Twenty-seventh.

Every man who stops and thinks for five minutes knows that the elements of human happiness are not in the extraordinary things, not in those things accessible only to the few. It would take only a glimpse behind the curtain to undeceive any who are unwise enough to suppose that all the rich and all the prosperous are therefore happy.

The Commonplace.

June Twenty-eighth.

If we can carry the work higher still, if we can bring the people to feel that they are, indeed, the children of God,

intended to be developed into His likeness, if we can make them feel that they are souls, that they have a grander destiny than that which can be regarded as success or failure in the outer affairs of this life, then we make them supreme masters over their destiny ; we make them capable of bearing failure, if that must come ; we make them capable of wisely wielding success, if it can be attained.

Helping.

June Twenty-ninth.

Let us no longer be troubled about the problem as to how or why God ever let evil come into the world. Let us go down on our knees in adoring gratitude that He made the world from unmorality climb up into the perception of goodness and the possibility of goodness.

Evil.

June Thirtieth.

The man who has truly served his kind, though he may appear to fail of accomplishing all that he desired, has been developing and cultivating himself ; and how do you know that, after all, that is not the most important part of the life work in which he is engaged.

Dissatisfactions.

July First.

Then you must practise what you see, and take the next step that seems right, whether you can see any further or not ; it is often true that, in following a blind path, it opens only as you go on. The next step may make the third one plain.

The Diminution of Evils.

July Second.

Blessed beyond all words is the soul that is haunted by discontent, haunted by unattained and unattainable ideals, who is restless because of that which he feels he might be and yet is not,— he who is touched by the far-off issues of divinity, and cannot rest until he has grown into the stature of the Divine !

Reward and Punishment.

July Third.

This life is only, as I trust and thoroughly believe, a twilight, in which we see forms and movements dimly ; but, as time goes on, as life advances, the red in the east increases, and — the hour of death is sunrise. And yonder, beyond the mountains that we call the barriers between this life and the next, —yonder, out of that flood of sunlight, glows the Perfect Day.

If We Are Immortal.

July Fourth.

If we love the flag, let us be the kind of patriots who shall see to it that it is never dishonored, that it always stands for justice, for the right, for humanity, and for the forward movement of the world.

Real and Spurious Patriotism.

July Fifth.

These three things, then, are the essentials in the happiness of human life, —something to do, something to love, something to hope for.

The Happy Life.

July Sixth.

We believe there is no truth in heaven or on earth, no truth in the past, no truth in the present, the discovery of which will not redound to the glory of God and the honor of man ; so we must be free to search.

Unitarianism.

July Seventh.

The one purpose of God in this mysterious life of ours, the one supreme purpose, is the development of a soul ; and the development of souls has not been waiting all these ages until we get

a perfect earth and a finished condition of society. That process is going on all the time; and, if the schooling is not finished here, there is time enough and room enough in God's infinite universe to complete it in His own time and in His own way. So let us not think that all the time is wasted because our ideals are not yet realized.

The New City of God.

July Eighth.

Religion in its very nature is eternal. So long as there is a universe, so long as there is a man in the universe capable of thinking about the relation in which he stands to it, so long religion must remain, no matter what name it wears or what form it assumes. Religion, then, is one of the immortals. You may be sure that the process we are passing through, however many

religions may die, does not mean the death of religion itself.

Break-ups that Mean Advance.

July Ninth.

Have faith in yourself as a child of God. I do not mean conceit, now. I do not mean an over-estimate of your ability, but belief that you can do great, grand, noble things,—belief in the possibility in this life or some other life of unfolding all that is highest, truest, sweetest, in manhood and womanhood. It is this faith that is able to create the fact and make that which it trusts in.

Doubt and Faith—Both Holy.

July Tenth.

If we are immortal, one kind, and only one kind, of life becomes rational. We should live in and develop those faculties, those powers, those qualities, which will come into play when we get

over there. An unworldly life does not mean a life lived out of the world; it means living in those things which are high and true and human in the midst of the common conditions of life.

If We Are Immortal.

July Eleventh.

I believe then that your life and mine is a definite part of God's definite plan, and that He looks to you and to me to be faithful and true in the accomplishment of that part of the task which is assigned to us, and that it is important to the outcome as related to the whole.

My Life's Meaning.

July Twelfth.

There are two things you should never worry about. One is the thing you can help; and the other is the thing you cannot help.

Worry.

July Thirteenth.

What right has any man, when great questions are up touching the welfare and the future of humanity, to stand back, merely because he happens to be comfortable, and let them alone ?

Placing One's Self for One's Life Work.

July Fourteenth.

Man is a moral being, naturally, inherently, necessarily, eternally ; and, though all the external expression of moral thought and feeling should be lost, the human race would simply reproduce them again.

Morality Natural, not Statutory.

July Fifteenth.

Wherever you are standing in this universe, which is full of God from star to dust particle, is holy ground ; and, if

you do not feel it, if you are not touched, if you are not bowed, if you are not thrilled with wonder, it is defect in you, and not lack of God.

The Worship of God.

July Sixteenth.

You may wander through this universe from planet to planet, one century after another; but you will never find heaven except as the spiritual nature in you is cultivated and developed, unless you have learned to enter into and live in those ranges of your being which are heaven. If you give yourselves throughout this life to the things that perish with the using, and that you cannot take with you, where will your heaven be, then?

The Church of Yesterday, To-day,
and To-morrow.

July Seventeenth.

If anybody says we preach an easy gospel because we eliminate an arbitrary hell, let him remember we preach a harder gospel, a more difficult salvation,—not a salvation that can be purchased by a wave of emotion or by the touch of priestly fingers, but a salvation that must be wrought out through co-working with God in the building of human character, a salvation that is being right.

Where Is the Evangelical Church?

July Eighteenth.

No church has any rights or powers except humbly to point the way, open all gates, throw down all barriers, and proclaim the universal and eternal truth that God is ready ever to fold every one of His children close to his father's heart,—readier, Jesus tells us, than we

114 Living by the Day.

are to be folded ; readier to give us all the good things—His life, His spirit, His eternal love and care—than we are to take them.

The Divine Fatherhood and Our
Human Childhood.

July Nineteenth.

Death, when we have stripped it of the things that do not belong to it as a part of God's ordaining, is simply the divine gate-opener to let us out, to help us to escape from the prison-house of one little planet, and give us the freedom, the citizenship of the universe.

Standing Ground for Trust.

July Twentieth.

Things are not lost in this universe out of the eternal purpose because they are little. So our apparent littleness, the weakness, feebleness of our lives,

need not disturb the grandeur of our trust in this direction.

Things Which Doubt Cannot Destroy.

July Twenty-first.

Are we sure that a man is educated merely because he knows a lot of things or has been through a particular course of study? What does a human education mean? Does it not mean the unfolding, the development of our faculties in such a way that in the intellectual sphere we can come in contact with and possession of the reality of things, the truth?

Why Are not All Educated
People Unitarians?

July Twenty-second.

An ideal life is the end and aim of religion. But the ceremonies that may be attached to religious services, the

dogmatic beliefs in which men embody their religious ideas, all these externals of religion, the methods by which men may endeavor to carry out that which is the one object of all religions, thinking and living,—these necessarily change as man changes and develops from age to age.

Contemporary Religious Changes.

July Twenty-third.

Modern science, so far from taking away this grand doctrine of communion of saints, teaches it to us in the law of evolution by an accumulation of facts, that the world never conceived before. We do not bear the root, as the apostle says ; the root bears us. We are simply a branch, a twig, a bud, of the common life of the world, and all that is of value in us individually we derive from this communion that we hold in this

common life. We have been developed by it ; and this conviction of the common life of the race bears us up, and thrills our veins with this life.

The Communion of Saints.

July Twenty-fourth.

And the ministry of these high things,—love, aspiration, hope, duty,—shall not these make every place hallowed, every hour and day and deed noble, every true scripture sacred, every aspiring, righteous life divine ?

Growth of Secularism.

July Twenty-fifth.

You cannot take any step rightfully or hopefully, until you know the truth. But an intellectual knowledge of the truth is of no avail. Suppose the whole world knew the truth, and yet stood still with folded hands. What would

it benefit any one? A knowledge of the truth is the first thing necessary; but religion is not something simply to have, it is something to be done. Find out the truth, then, concerning your inner life, concerning the relation in which you ought to stand to your fellow-men, concerning the relation in which you ought to stand toward the infinite Power that compasses us around; and then, when when you have found out the truth, incarnate it. Do it. Work it into institutions and deeds. Suppose you know the truth concerning the perfect Kingdom of God on earth, of what avail is that? Go on, and build that kingdom.

Belief and Truth.

July Twenty-sixth.

Humanity is constructed in such a way that the very capacity for pleasure

implies a capacity for pain. There is no way by which any one can rise above the possibility of pain except by becoming insensible to any emotion. The only way, then, by which pain can be escaped is through that knowledge which enables us to choose or create the conditions of our life, out of which conditions shall be left those things that tend to the production of pain. Humanity, then, starting where it did, could not escape pain, disease, death. For death to a race, beginning life as this race began it, and constituted as this race is constituted, is just as natural as life; and it is as necessary as birth.

Evil and Growth.

July Twenty-seventh.

Progress in thought, as it deepens and broadens, can only at last result in

a higher and grander ethical thought,
and in a nobler religious ideal.

Religious and Ethical Sanctions.

July Twenty-eighth.

Religion is not passing away and is not going to pass away. If any man thinks it is, that simply means that he has misconceived the course of human history, has used false definitions, or else that he is incompetent to comprehend the forces at work and the direction in which they tend. A change in the thought of the world, increasing intelligence, can only, in the nature of things, give us a higher and nobler religious creed.

What Is Religion ?

July Twenty-ninth.

And now where are the laws of God ? . . . The laws of God are

only such laws as are inherent in the nature of things, the laws of His world, the laws illustrated in human life, human thought, human feeling, human aspiration. The laws of God are the essential constituting laws of the universe and human life and growth. If these ever become written in any work, so far they are God's laws. If any other laws are written in all the books of the world, they are not God's laws, but the vain imaginings of man. The laws of God are the vital laws, the laws by which all things exist, by which all things grow, by which they reach on towards the higher and the better.

Cosmology and Theology.

July Thirtieth.

One of the most important roots of conscience is sympathy. Thousands of

people are cruel and hard, working wrong to their neighbors, neglecting that which they ought to do for their fellow-men, because they have no development of imaginative sympathy by which they are able to put themselves in the place of others, and think how they would feel and how they would desire under such and such conditions. We need, then, to develop this power of sympathy; and we need to learn that that which is for the welfare of all the world must in the long run be for the welfare of the individual, and that which is for the true welfare of the individual must in the long run be for the welfare of all. There is no contradiction in ethics. This race of ours is all bound together in one, so that we must perforce go up or down together.

Redemption or Education.

July Thirty-first.

Remember that truth, a new truth, is just as old as an old truth. If a thing is true, it is eternal. It is only our discovery of it that makes us call it new. It is God's truth also, if it is truth ; for He is the source, and the only source of all truth.

Heresy and Conformity.

August First.

Dream, then, of your future ; only keep reason ever at the helm, and remember that not out of the dream, but by practical handling of the real problems of life, is to come the nearest approximation to the realization of your dreams.

Hopes.

August Second.

From the star-mist on, what the world was reaching after, what the world meant all the time, was *a man*. When the first ring was thrown off, it was the first step towards a man. When the sun shone out, it was looking for a man. When the earth became capable of sustaining life, and the first

tiny form of sentient matter appeared here, it was the prophecy of a man. And up from reptile to bird and mammal, on through all these tireless, countless ages, the world was feeling after a man. Every single step of the creative power was toward the production of a man.

The Meaning of the World : A Man.

August Third.

You are not to think that man was all animal at first, and then something else, and then something else. He was all that he is now in seed, in potency, in promise, all that he ever will be, from the beginning.

The Meaning of a Man : A Soul.

August Fourth.

All progress means change, and all change means differing with some one in

regard to old ideas ; and unless change, unless this difference, be allowed, then the world simply stands still. And at any particular epoch in the history of the world, if the principle had been dominant, there would have been no possibility of any farther advance.

A Man in the Family.

August Fifth.

If the law of right, which finds its exponent in the conscience, be anything, it is the regnant force of the whole man. There is no province of his being from which it can be excluded, or over which it does not claim to rule.

"True Religion and True Manhood Identical."

August Sixth.

The Christ is a model by which to measure our endeavor, and by which in

fact all the morality of the world is consciously or unconsciously tried.

Power of Self-Realization.

August Seventh.

I find a man who is willing to have a place that is not big enough to hold him and his conscience at the same time. He is willing to go into a place and leave his conscience outside : there is no opportunity in there for his moral and spiritual nature. I have heard a great many persons in my life say that it was very fine-spun as a theory, but that it would not work in practice ; that, if you are going into business you must fight with business methods, that business and religion are two things, and should be kept as much apart as religion and politics. The more religion you mix with a certain kind of politics, the worse it will be for the politics, I know ;

and, if a certain type of religion be mixed with business, it will be worse for the business. But a man cannot afford to go into a business that is not large enough for the free play of his moral nature, for all that is highest and best in him as a man. . . . Get a place large enough for your conscience.

Finding One's Place.

August Eighth.

A man will not make his business the end of his life. He will make it a means to an end : he will make manhood the end.

A Man in Business.

August Ninth.

In this country, where a man's voice or vote must tell, whether he will or not, no man can be loyal to his country, no man can be loyal to the highest and

best interests of humanity unless he takes a constant, earnest, practical interest in the politics of his time.

A Man in Politics.

August Tenth.

A man will always be a reformer ; that is, a full, complete man, conscious of his position and the relation in which he stands to the past, the present, and the future, will always be engaged in some direction, in some department of life, in helping the world to be better, in helping to reform, remake, existing things into higher and finer things.

A Man in Reforms.

August Eleventh.

It is said that every structure, as built, is pitched to some one musical key, so that he who can discover and sound its chord may control it at his

will. The Christ has the key-note of humanity, and, at the touch of His divine music, He makes it thrill and vibrate as He pleases.

A Power of Self-Realization.

August Twelfth.

It is not faith in God, but a lack of it, that smothers investigation, that calls hard names, or offers frantic and bigoted opposition. Whatever is of God has in it God's eternity. That which is simply of man may come to nought, but what is of God no power can overthrow.

The Spirit of the Time.

August Thirteenth.

Death is a line. He who steps over finds himself on that side what he was on this, and his heaven is limited by his capacity.

To Doubters.

August Fourteenth.

A far-seeing eye is of little practical value unless it sees things as they are.

Factors of Manhood.

August Fifteenth.

Religion is not something such as manhood can get, or that can be added to it. There is much loose, popular talk and writing about "getting" religion.

It is not a distinct entity outside of a man to be gotten. It is something to be—the rightness of the manhood. The right manhood, then, is necessarily religious; and any manhood that is not religious is not right.

True Religion and Manhood Identical.

August Sixteenth.

The Founder of Christianity knew what He meant it to be, better than any

of His followers, interpreters, or commentators. And He has condensed it into a phrase: *Love to God and man is Christianity*. Not institutions, not successions, not sacraments, not faiths, not works, but love. "He that loveth is born of God"—is a Christian. He that loveth not is not a Christian. This statement from the lips of its Founder outweighs all others, from whatever source. Any other claim or statement must be interpreted in the light of this. All other things are of value only as they help produce this. If they hinder it they are anti-Christ.

Christianity the True Manhood.

August Seventeenth.

All human goodness, human tenderness, human compassion, human love,—what are they? Are they not

simply phenomenal manifestations of
God ?

Ideas of God, Old and New.

August Eighteenth.

Human progress, then, means this—
enough of the conservative force to hold
to the type, to the form, and enough
of freedom and variation to develop,
enlarge, widen, deepen, reach out to
something higher and better along the
lines that heredity tends to repeat.

“ If You Are Right how does It Happen
That Every One does not Agree with You ? ”

August Nineteenth.

All the great leaders of the world's
thought were heretics in their day.

Heresy and Conformity.

August Twentieth.

You need to remember that God
does not lead this world, considered as

a moral and religious institution, except through the agency of men and women. As Luther said, "God has need of strong men"; God works through the brain, the heart, the conscience, the enthusiasm of men and women.

The Duty of Liberals.

August Twenty-first.

The truth-seeker is the only God-seeker.

Heresy and Conformity.

August Twenty-second.

Man is a child of God, and he serves not primarily by rites and services and rituals and prayers, but by right thinking and right feeling, by right action and by becoming like Him; in short, this is salvation.

The Duty of Liberals.

August Twenty-third.

In contrast, then, with most of the old religions, Jesus laid the chief emphasis on the disposition of the heart. The heart He declares to be the fountain of character. Here is found the reason why He places the Magdalen, who had learned to love the ideal of a better life, above the Pharisee, who, while ceremonially perfect, was hard, selfishly proud, and uncharitable. The disposition being right, all the rest would naturally follow. But let that be wrong, and ultimately the outer life is sure to be vitiated by it.

Inner Life and Outer.

August Twenty-fourth.

The front rank of the world's best and highest life is just that which is nearest true Christianity, and unless

some way be found by which man can outgrow his own highest ideal, it is impossible to conceive of his leaving Christianity behind.

To New Theories.

August Twenty-fifth.

No doctrine is fundamental that is not absolutely essential to character.

To the Churches.

August Twenty-sixth.

When manhood is recognized as the basis of rights and duties, and all things work from and by and for this, then will the race be complete.

Right Adjustment to the Present.

August Twenty-seventh.

You must learn to be patient with slow results. We need to learn that we cannot do a great deal, but that this fact does not excuse us from doing what we can.

The Diminution of Evils.

August Twenty-eighth.

Let us pick up and carry bravely the burdens that duty lays in our path; but let us not be cheated out of the rest of our life by bug-bear phantoms that tell us that something dreadful is always about to happen. Let it happen first; and then we will take care of it afterwards.

Worry.

August Twenty-ninth.

A great many persons have thrown away the common ideals of worship, and perhaps have settled down to the idea that they are not worshippers at all, while all the time the substance and the beauty and the glory of worship are in their daily lives and always in their hearts.

The Worship of God.

August Thirtieth.

Man always worships something that eludes him, that haunts him, that he has not yet attained ; and so he reaches on, reaching for it until as soon as he has grasped it in his hands another dream dawns upon his soul, and so he goes on and on forever.

The Church of Yesterday, To-Day, and To-Morrow.

August Thirty-first.

And the last step is this,—attainment of such a trust in the outcome of life as shall make you look upon death, not as the catastrophe that closes the drama of life, but only as the temporary fall of a curtain in preparation for a grander scene to follow.

Green Pastures and Still Waters.

September First.

This is a growing humanity, and this is an infinite universe; and, however much we grow, there will always be more beyond us than there is behind. Unless we cease to grow, anything that we attempt will become antiquated, in view of the larger thought and nobler feeling and better method of service; while the hope, the purpose, will remain unchanged forever.

What Is Religion ?

September Second.

When God ceases to be thought of as an irresponsible, arbitrary despot outside of the universe, imposing His laws upon the world and man; . . .

when we learn to think of Him as He is, as the heart and soul of the universe ; when we learn to think of His laws as the laws of the universe, the laws of life, the laws of body, mind, and soul, the laws of the family, the laws of society, of business, of nations ; when we learn to think of God thus, as residing in the world and in man, the heart and soul of them all,—and of His laws as the laws of prosperity, peace, and happiness, then religion and morality will be seen to be one.

Sanctions.

September Third.

The stories of heroism produce heroes. The records of the saints who have served mankind are like banyan trees, whose branches strike down and become roots of other trees.

Inner Life and Outer.

September Fourth.

The real creed of any man or woman is not that which he writes down in a book, not that to which he subscribes when he becomes a member of a church or religious society ; his real creed is the one that he lives by.

Belief and Truth.

September Fifth.

The progress of science means a perpetual widening and widening of the domain of the known. It brings more and more of the universe within the limits of recognized order and law. It is narrowing the limits of the mysterious, the unknown, the arbitrary. It is teaching us, day by day, that things we supposed were arbitrary are natural, only we did not understand them before.

Growth of Secularism.

September Sixth.

Any man who, according to the light that he has and the opportunity that is given him, consecrates himself to doing honestly and truly the best he can for the welfare of his fellow-men is thereby consecrated to God.

Modern Saints.

September Seventh.

The Declaration of Independence speaks of men being born free and equal. They are not born free, and they are not born equal. Freedom, if any one ever attains it, is the result of struggle, of growth, not something conferred by birth ; and equality, except of rights, is never attained. There is no such thing on the face of the earth ; and I question as to whether any such thing is desirable.

The Church Yesterday, To-Day, and To-Morrow.

September Eighth.

Whatever others do, you seek to know the laws of right and wrong in your own life, and see to it that you obey them.

The Diminution of Evils.

September Ninth.

We believe that all the religions of the world are honest efforts on the part of men groping in the darkness to find the secret of life in the knowledge of and obedience to God.

The Religious Outlook.

September Tenth.

What do I mean by getting into right relation to God? So far as He is manifested in the universe about us, it means recognizing the laws of the universe and coming into perfect harmony and accord with them ; and we know

that this means health, peace, life, joy. It means, furthermore, so far as our relations to our fellows are concerned, recognizing that it is God's vital, throbbing presence into which we come, face to face, as we deal with our fellow-men, and just in so far as we treat them justly, tenderly, reverently, lovingly, just in so far do we become like God, come into harmony with Him, become reconciled to Him. There is no other way.

Redemption or Education ?

September Eleventh.

Whether men and women utter it or not, breathe it or not, every desire, every upward aspiration is a prayer.

The Old Church and the New.

September Twelfth.

We know that the law of cause and

effect is so unintermittent, so efficient, so constant, that, if the world were stopped at this instant, there would be in the result at that moment of time, the complete summing up, good and bad, of all that was. Every day, then, is a judgment day. Every cause-issue is its legitimate, its inevitable effect ; and we must stand before the question of our destiny the result of all we have been, and must look forward to a future to be dominated by what we are, or to be a new starting-point for what we shall be.

The End of the World.

September Thirteenth.

It seems to me that all these high and fine things that the great ones of the earth have wrought for our joy, our culture, our uplifting, may be wrought in fuller and higher degree over yonder,

and that the resources of these souls of ours shall prove to be unlimited and the field exhaustless.

The Destiny of the Soul.

September Fourteenth.

What is safe for a person of any age, except the truth?

Heresy and Conformity.

September Fifteenth.

It is without question a fact that the men who have convictions are the only ones who count. You all count when the census is being taken; but how many of you count as a positive force in the religious life of your time, of your city? How many stand for something, so that if you were taken away, that which you supported would fall? How many of you mean anything more than a nought, which, coming after a figure, may add a little to the force of

it on account of the number, but which is of no value when it stands alone ?

The Duty of Liberals.

September Sixteenth.

The wise man tries to get on the side of the movements and forces of the world, but never wastes his strength in beating against the barriers of the inevitable.

Worry.

September Seventeenth.

There is no great cosmic truth with which I am familiar that we can think, that we can grasp ; and we must remember that the measure of our capacity to grasp and comprehend a thing is not at all the measure of its truth or reality. We may demonstrate that a certain thing is true beyond all question, and yet utterly fail to comprehend it.

My Life's Meaning.

September Eighteenth.

Did it ever occur to you that it is a little bit strange, if this universe is all material, that one lump of matter should ever think of such a thing as going down on its knees to another lump of matter, however big it might be? If it is simply matter, where do suggestions like that come from? Why do we feel the sensation of the sublime in the presence of the mountains, or under the night sky of stars? . . . Whence spring such sentiments, if all is only matter? And sentiment, remember, friends, is as real a thing as a boulder, and demands to be accounted for quite as much.

God as Inside the Universe.

September Nineteenth.

I do believe with all my soul that each one of us has about him a touch

of the infinite, sign and seal of our childhood of the infinite Father, and that that is the secret of the fact that we cannot be contented here.

Death.

September Twentieth.

God is a loving Father ; and, because He is a loving Father, He will compel you to work out your own salvation through the suffering of the natural and necessary result of every word you speak, every thought you think, every act you perform.

The Divine Fatherhood and Our Human Childhood.

September Twenty-first.

The man who gives out of himself love and tenderness and care, of necessity cultivates the qualities of love and tenderness and care ; and those are the ones which are the essence of all

150 Living by the Day.

soul-building. And he who looks outside for the greatest things of life misses them ; while he who looks within, and cultivates the spirit, finds God and happiness and truth.

Where Is the Evangelical Church ?

September Twenty-second.

Any being who can love has access to all the needed knowledge of God.

Christianity Alone Universal.

September Twenty-third.

One must be more than a guide-post ; that points the way, but never goes.

Living in the Upper Stories.

September Twenty-fourth.

I would have the heart touched. I believe that it is one of the most important things in the world that the child's sensitive nature should be roused

so as to respond in love and tenderness and worship; that he should feel the motive force of love and life, so that he should not only see what ought to be done, but be moved, impelled, to do it, and to feel that in this movement, these impulses, he is being played upon by the very hand of God Himself.

Religious Education of Children.

September Twenty-fifth.

There is no supernatural, because all, from centre to circumference, is the natural expression of the life and the wisdom and the love and the thought of God,—all is a part of this eternal constitution of things.

Religion Natural not Statutory.

September Twenty-sixth.

Now look, if you will, at your leisure, along the long roll of names that the

world concedes to have been great. Who are they? They are the ones who have served their time. Whether kings, emperors, poets, painters, orators, musicians, no matter what, the men that the world recognizes as great have been the world's servants.

What Shall We Do with the Coming Year?

September Twenty-seventh.

Liberty is nothing in the world but an opportunity; and whether or not it is worth having depends on what you will do with it.

The Cost of Our Freedom and
Our Duty to Maintain It.

September Twenty-eighth.

It is the duty of every man to return an equivalent to this little accumulated fund of the world's wealth,—to return, by way of equivalent, something that

the world needs and wants, and is willing to take as an equivalent. It may not be corn or potatoes or grain; it may not be gold or silver. It may be a thought, a poem, a song, a statue. It may be cheer, it may be inspiration, it may be teaching, it may be something which will build up the world and help it to be better. But return something he must. If he does not,—What do you call the man who takes things without paying for them?

Recreation and Life.

September Twenty-ninth.

We are apt to delude ourselves with the idea that this commonplace life of ours is not fruitful in opportunities. We say: "If we only had a chance." The days are so short. They are filled and frittered away with such tiny cares. But what is a day? Emerson says:

“To-day is a king in disguise.” Somebody has said that a hero is never a hero to his valet. It takes a hero to recognize a hero. It takes a king to look level into the eyes of a king and know him for what he is. If your days are beggars, and not kings, it is because the rags are about you instead of being about the day.

The Commonplace.

September Thirtieth.

We have changed our conception of God. He has come down out of the sky without leaving it; for He is still in the most distant star. But He is here by our side. He is working for the uplifting of society. His are the bloody tracks on the world's battle-fields, where are fought out the great conflicts of right and wrong; His the rays of light that give us the later,

higher intelligence concerning the great problems of the world ; His the devotion, the fidelity that, in the lives of statesmen, help to reorganize humanity ; His the torch that guides the feet of the scientific explorer ; His the dream of beauty that moves and thrills the soul of the artist ; His all that is true, that is beautiful, that is good in human life.

Modern Saints.

October First.

When I can explain a grass-blade, I
shall know God.

Hopes.

October Second.

It is our duty to swell the common tide of the world's life and the world's progress as it sweeps out into the future. And he who, through pride, through vainglory, through self-conceit, through selfishness in any form, cuts himself off from or antagonizes this common life, this communion of the saints, not only commits suicide, so far as his own highest and best life is concerned, but becomes a traitor to all that is divine and human in the world.

The Communion of Saints.

October Third.

Instead, then, of doubting about the answer to the question as to whether there is any place for love in a system of universal law, I am ready to make the claim that there is no place in it for anything but love. It is all one complete, perfect expression of the wisest and highest love.

Love in Law.

October Fourth.

All truth, of whatever kind or degree, is from God. All light is from the sun. Whether it shine from moon or planet ; whether it be reflected by brook or mirror ; whether it stray, a broken beam, into some prison-cell ; whether it flare in the gaslight, or glow in the coal of our evening grate,—all light is, first or last, just so much sunlight. So, whether a truth be in Bible or science, in Chris-

tianity or Paganism, on the banks of the Jordan or the Ganges, wherever found, and by whatever path it come, being true, it must be from God.

Bibles and the Bible.

October Fifth.

Suppose God should undertake to save us from all pain, from all disaster, all misfortune, all sorrow, in this world ; it would be only a world full of grown-up infants, instead of strong, clear-headed, noble-hearted men and women who had wrought out the results of character through the medium of experience.

Is This a Good World ?

October Sixth.

It is infinite, unspeakable comfort and help to me to believe, as I do with my whole soul, though I am on a ship out at sea, though I do not know what port the ship sailed from, though I do not

know definitely what harbor it will finally reach, that still there is One at the helm who does know, and that He is a friend, that I can trust Him, that I can rest in Him, and that, even if there are headwinds and storms, or if we are off the course that I think the ship ought to be sailing on, still there is a Power and Wisdom who knows more about it than I do, and who is the Master of every wind and storm that ever blew.

Communion of the Finite
with the Infinite.

October Seventh.

While the mistrustful advocates of religion have been looking askance at science, and mistaking it for an enemy, this unrecognized knight, "with the strange device" on his shield, has entered the lists, and unhorsed a multitude of the foes of God and man. And, as his visor is lifted, we look upon

the face of a champion, whose countenance gleams with God's light, and whose arm wields the weapons of eternal truth, forged in the very work-shops of the Almighty.

The Debt of Religion to Science.

October Eighth.

If all men could know that death is only an incident, and that life is to continue, for good or ill, right on ; and if they could know that, under the working of the law of cause and effect, they are making that future life day by day ; that its condition is to be determined thus, not by creed or belief, or ritual or worship, as such, but by character,—is it not plain that this would become the mightiest of all possible motives ? If it can be attained, here is a power able to lift and transform the world.

Immortality and Modern Thought.

October Ninth.

The first step toward the perfect society is the perfecting of the individual life.

The New City of God.

October Tenth.

Men began to think, to look about them, and to prove all things. And instead of holding fast all things, as they had been doing in the past, they began to hold fast only the things which they found by experience, and after testing and trial, to be good.

Doubt and Faith—Both Holy.

October Eleventh.

No matter where you are, no matter in what age of the world, no matter how far from the central point of any religion, no matter how feeble you are, you are all God's children ; and if there

11

is a wish in your heart for the truth, that wish instantly brings the Omnipotent to your side. Every wish for truth is a wish for God.

Heresy and Conformity.

October Twelfth.

Who shall tell me whether an Easter lily is the equal of a rose, or whether the lily or the rose is the equal of an oak or a pine? The question of equality or inequality is out of the court. The one thing we need to do is to cultivate the highest and finest and sweetest things in us ; and then, whether we are one of the California big trees or a violet in the valley, we shall help on the beauty and glory of the earth.

If We Are Immortal.

October Thirteenth.

What is duty? To study and obey the laws of God so far as they concern

man's individual life, until the ideal humanity is reached, in body, brain, and spirit.

Religion for the World.

October Fourteenth.

And let us remember, what I believe to be a profound truth that, whether we find the opportunities for self-realization here or not, we shall find them somewhere. No good is ever lost, no dream is ever lost, no flitting, faintest aspiration is ever lost. That which we would be if we could, that God counts as being ; and some time there shall be fields, some time there shall be opportunity.

Heroisms of Common Life.

October Fifteenth.

From the beginning of manhood on earth, humanity was seeking its soul.

The Meaning of a Man : A Soul.

October Sixteenth.

There is no virtue in self-effacement. If I am to give myself, let me first be something, so that the gift may have value. Let me make myself physically all I may, let me make myself mentally all I may, let me be cultured and balanced all that I can, so that my opinions may be of worth. . . . Let me cultivate myself spiritually, and grow into the stature of a man so far as my soul life is concerned ; then, when I am something, when I know something, when I possess power, when I can stand as a unit, when I can count one, then I can serve. I can be of no benefit if I have no power. I cannot teach if I am ignorant. I cannot lift another if there is no power of inspiration in me. Let me become, then, all I may ; let me be *myself* to the fullest, and then let me

give myself to humanity ; and out of this voluntary association of developed, cultivated, rounded individualities we shall at last have a perfect society.

Being One's Self.

October Seventeenth.

I should consider that I had rendered my children a very poor service indeed, if I had simply stamped them, as though they were wax, with my own ideas. I believe in my own ideas with all my soul ; if I did not, I should not hold them ; but I would rather have my children differ from me and depart radically from any and every one of my opinions than simply to take them on authority from me. I do not believe the father has any right to impose himself as an authority in any direction on his children. It is his business to train

them to be free, to be intelligent, to be independent, to look over the world, and walk the ways of the world for themselves.

A Man in the Family.

October Eighteenth.

When a man goes into business, he is apt to think that he is engaged in something that does not necessarily take him very near to the Divine, but into something in which perhaps he feels he must leave the divine ideals and the divine presence very largely out of account. In other words I think it has been too common on the part of business men to depreciate their business, or not sufficiently to honor it, not sufficiently to appreciate the human, the divine, side of the occupations that engage their attention.

A Man in Business.

October Nineteenth.

In this world, in the midst of the conditions that surround us on every hand, for any man *merely* to play is for him to be faithless to the highest and noblest aspects of his manhood.

A Man at Play.

October Twentieth.

It is our business, then, not to be dragged at the wheels of one movement or the other, merely as dead lumber ; it is our business not to be swept this way or that merely by passionate feeling and prejudice. It is our business to understand and to take sides for God and man. And we can do this only through thought, through reading, through study.

A Man Reading.

October Twenty-first.

We need to remember that the people who are diametrically opposed to us on even the most important questions in the world may be personally sweet and loving and true. Fight the evil, fight for the principle; but let us beware of hating the men.

A Man in Reforms.

October Twenty-second.

The true manhood, then, demands not only all the parts of a man, and all these parts developed to individual perfection, but, with equal imperiousness, that they be in harmony of combination.

Harmony of Factors.

October Twenty-third.

Another thing often supposed to be superior to manhood is orthodoxy. In-

tellectual belief is not unimportant. It may make the man. But when crooked heads and straight lives, and straight heads and crooked lives are seen together, it becomes apparent that this is not the essential of a true life. Belief can be said to be essential only when by it is meant the practical persuasion of the whole man.

Religion as Separated from Manhood.

October Twenty-fourth.

Not one namable evil can be found but the law of Christian love forbids and would destroy.

Christianity Adjusts Manhood.

October Twenty-fifth.

Christianity lacks nothing, it gives all. Man cannot ask for good which it cannot bestow; nor can he conceive of its ever being outgrown. . . . A

crowned creature of eternity, it contains nothing in its essential life that can decay.

Defects—Scientific and Philosophic.

October Twenty-sixth.

Jesus Christ alone founded His empire upon love.

Christianity Alone Universal.

October Twenty-seventh.

Exclusiveness, or uncharitableness, is a greater heresy than any intellectual error that does not keep a person away from God.

To the Churches.

October Twenty-eighth.

Let us learn to see truth, to see beauty, glory, good, heroism, for what they are, not on account of their recognition by somebody else, or popular

applause that has already begun to follow them.

Heroisms of Common Life.

October Twenty-ninth.

We need to cultivate our spiritual nature, our religious nature, in such a way that we shall be in tune with God, so that we can see Him when He is near us, and hear Him when He speaks.

Recreation and Life.

October Thirtieth.

I believe that it is possible for us to climb up into the heights of the soul, to get so into sympathy with the great purposes of God in the education and lifting up of this world that the little, petty, mean things of life that worry and disturb and trouble us shall sink out of sight or become insignificant.
. . . All these details, the incidents

of our career, become petty, because we are the sons of God, and share His life and His destiny.

Life's Petty Worries.

October Thirty-first.

Let us remember, however weak we are, however poor or commonplace our lives, however obscure, that by just being something grand we, of necessity, do help somebody ; that our lives are a part of that great song that shall usher in the triumph of the world.

Helping.

November First.

Religion, as in the past, must also be in all coming time, not only an organized manifestation of human life, but the most inclusive of all organizations. Since it is the search for the secret of life, it must subordinate and include all other organizations, all other forms of human thought, feeling, and activity. When men think they are leaving religion and the Divine, they would do well to remember the lines which Emerson puts into the mouth of his Brahma :

“ They reckon ill who leave me out ;
When me they fly, I am the wings.”

What Is Religion ?

November Second.

Some one has gone out that makes life seem vacant and empty. Hopes

have broken and the world seems poor. Now what will you do? If we are immortal, what ought you to do? Weep indeed you will and must, but not selfishly, . . . not sit down brooding and nursing your grief, saying, there is nothing in the world now for me to do : I am alone. There is something for you to do ; . . . Let me read you what Frances Kemble wrote after the loss of one that made her life dear.

“ I will this weary blank of absence make
A noble task-time, and will therein strive
To follow excellence, and to o’ertake
More good than I have won since yet I
live.”

This is the way to spend the time of waiting, . . . to make these memories an inspiration, so that, when they do clasp in their arms again, we may be proud that we were strong and patient and brave, and that we turned the

bitterness of their loss into sweetness for the world.

If We Are Immortal?

November Third.

Religion and morality are the two-sided shield, gold on the one side and silver on the other, but really one. Religion and morality, rightly conceived, I believe to be identically one at heart. Religion is only the cosmic side of morals, morals only the human side of religion.

Religious and Ethical Sanctions.

November Fourth.

The government is an invisible thing. . . . In a thousand indirect ways the government touches us at every turn. It is as important to us, friends, as the air we breathe; it is the condition of our peaceful, prosperous, happy life; it is the condition of your

business prosperity, of your professional prosperity, of your literary ease, of your artistic culture. . . . Your business men,—and there are thousands of them in this country,—who think they have no time for politics, who are too selfish to care for public affairs, who desire rather to amass as large a fortune as possible, and trust to luck for the guidance of the Ship of State, by and by wake up to find that ignorance and incompetence have produced such a condition of affairs that their business structure is falling in a wreck about their ears, and the fortune they gathered is scattered in a night.

A Man in Politics.

November Fifth.

It is generally those people who know the least who are the most positive, and who have the most fixed set

of opinions. It is perfectly natural that this should be so. It takes a wise man to learn that there are many sides to every question, and that only a few of us have time to walk all around and see them in all their bearings. It takes a vast deal of control for a man to keep his mind poised like scales, ready to go up or down, according to the weight of evidence.

The Reign of the Dead.

November Sixth.

Every boy ought to be taught in such a way that, if you were to throw him down anywhere in this world, he would be able to leap to his feet and control the circumstances about him and make them his servants; and no boy is educated in the truest and broadest sense of the word until he has come as near as possible to this position.

What Is Education for?

November Seventh.

Free thought has won its right to honor and to the guidance of men in every department of life where it has had free play. In the departments of science, of art, of government, of medicine, everywhere free thought has brought out all the grand results that have ever been attained. Authority has done nothing for man in the way of the discovery of truth.

What Are Brains for?

November Eighth.

We have no right to take our happiness at the expense of anybody else ; we have no right to make our personal gratification the dominant object of our endeavor, because in so doing we have found that we shall ultimately fail in our object, and also work injury to others.

The Happy Life.

November Ninth.

One of the most important things for both men and women to learn is that this is not a world that stands still. All things are in perpetual flux and change ; and, if we do not keep ourselves flexible and adaptable, we find at last that there is no niche left into which we can comfortably fit.

How to Grow Old.

November Tenth.

Thought, care, is the friction of life. Wise foresight and provision are the friction necessary to progress ; but worry is the friction that does nothing but wear out the machinery. It is sand in the watch or a pebble in one's shoe ; it disarranges and impedes. Nobody ever got on without thought, and nobody ever worried without being hindered.

Worry.

November Eleventh.

Pain is a token of God's goodness and his care,—all the necessary pain, moral evil, is a condition of moral growth and development. Death is simply an open gateway by which we enter into a larger and higher life; and the dissatisfactions of this present period of our growth are only a prophecy and promise of a grander, an unfolding capacity, meaning only that we are not yet all that we are capable of being.

The Divine Fatherhood and
Our Human Childhood.

November Twelfth.

The kingdom of God that Jesus preached is essentially in us. It is also, after it is in a few of us, among us, right here already, so far as it extends, and reaching out its limits and growing as

rapidly as men discern it and become obedient to its laws.

Where Is the Evangelical Church ?

November Thirteenth.

If I spoke as a man of science, I should say that hope is that mysterious, inexplicable, and yet universal and eternal evolutionary impulse that lies at the heart of all life. It is the power that works in, and works through, lifts up and leads on, develops and creates all things. Hope, as it comes up into our consciousness, is only the outflowing, in consciousness, of this central power of life and growth.

Hopes.

November Fourteenth.

There never was a time since the world began when the average man cared so much for righteousness, when he laid so much emphasis on human

conduct, on kindness, on help, on all those things that make this life of ours desirable and sweet.

Evolution Loses Nothing of Value to Man.

November Fifteenth.

No man ever really wished for God without being folded in his arms.

Heresy and Conformity.

November Sixteenth.

Here began then, the civilization of the world ; and all that is finest and highest in industry, in education, in discovery, in the whole external civilization of the world, came in with the coming of this spirit that questions and asks for proof.

Doubt and Faith—Both Holy.

November Seventeenth.

Truth is the one thing in whose presence all men are ready to uncover, and

at whose feet all people are ready to bow.

Break-ups That Mean Advance.

November Eighteenth.

No one ever saw the North Pole.
. . . No one ever saw any true North. Yet we know there is a true North because the magnetic needle points forever towards it. The needle proves the existence of a power that controls it. This human heart has always pointed Godward, soulward, immortality-ward, justice-ward, truthward. It has always pointed towards these high ideals, and it seems to me absolute demonstration, that there must be somewhere in the universe something adequate to these; or else they are facts without a cause.

Scientific Materialism.

November Nineteenth.

It is belief that points every telescope towards the heavens. It is belief that adjusts every microscope in its search for the infinite beneath us. It is belief in the orderliness of the universe that has been at the bottom of every discovery, of every invention, that has created all the fine and sweet things that have transformed the face of the earth. It is belief in the soundness of things, belief in the possibility of at least slow but sure advance.

The Evils of Religious
and Political Pessimism.

November Twentieth.

The man who simply plays upon his lower, physical faculties, ranks only with the brute who shares his pleasures with him. Only as he grows up higher, through love and knowledge and duty

and truth, does he come to look on the face, and enter into the blessedness of God.

Living in the Upper Stories.

November Twenty-first.

A man is not a man, who withdraws himself and lives apart, because what we mean by the ideal man is he who puts himself in such a relation to his fellows that they know that he is noble, that he is true, that he is generous, that he is kindly, that he is helpful. And he can be these only in the process of giving himself to his time in grand service of his fellow-men, in all the different directions and departments of his life.

The Best Gifts.

November Twenty-second.

I would have the sense of worship trained so that every child, as he looks

upon the mystery, the wonder, the glory, the beauty of the world, should have his thoughts, his heart, his feeling, reach up to kneel, as it were, at the very foot of the throne which is the spring and source of all the wonder and glory that call out the admiration of the soul.

Religious Education of Children.

November Twenty-third.

I believe, friends, that man has been spelling out some little letter or word or message of the divine revelation, making out some word of God from the very beginning of the world until to-day, and that each one in any nation anywhere has been able to read enough to help him take the next step in that eternal search of the human soul for the Father soul which is the essence of all true religion.

Revelation, Natural and Progressive.

November Twenty-fourth.

Think a moment, now: how cunningly, how lovingly, how wisely God has devised this universe. He has devised it so that, in the very nature of things, if you try to get any good thing by yourself, you fail; and if you try to get the best things in relation with your fellow-men, you cannot possibly fail.

What Shall We Do with the Coming Year?

November Twenty-fifth.

Citizenship,—what does it mean? In spite of all our talk about the dirty pool of politics, there is something grand, something beautiful in this relation of citizenship, to be one of the great mass of thousands that unite to make the organic unity called a people. And just as the health of the body depends on the health and activity of

all its minutest parts and functions, so the health of this great organic body, called a nation, depends on the intelligence, honesty, fulfilment of his duties, of every fragment called a citizen.

What Is Business for?

November Twenty-sixth.

The universe is only the living expression of God's life, God's thought, God's power. Whether we know it or not, we face Him, whichever way we turn.

Revelation, Natural and Progressive.

November Twenty-seventh.

We make our own worlds. Our world is only so much of the real universe as we can appreciate.

The Atrophy of Faculties.

November Twenty-eighth.

And heaven,—if we ever attain it,—oh! we waste so much of what might be heaven here, dreaming about one somewhere else,—heaven, when we get it, what will constitute its happiness? Not the sea of glass, the golden streets and jewelled gates,—none of these things. It will be only human companionship, human love, sympathy, earnest labor for some earnest end. You cannot frame human happiness out of any other materials than these. It is not the place, not the surroundings; it is the being that determines whether we are happy or miserable.

The Commonplace.

November Twenty-ninth.

Do not carry as a burden the failure of yesterday or last year. . . . Learn

this lesson,—to go on. We have eternity to work in and the Infinite to help us. There is no mistake that cannot be rectified; there is no evil that may not be outlived. There is no difficulty that cannot be solved or put under our feet.

Living by the Day.

November Thirtieth.

Whatever others do, you seek to know the laws of right and wrong in your own life, and see to it that you obey them.

The Diminution of Evils.

December First.

Christianity not only brings theory, it turns it into fact. It not only offers an ideal, it makes that ideal a life. It not only tells men what to do and be, it helps them to do and be it. It not only comes to the sick man and tells him what health means, it makes him well. It not only outlines the true manhood, it progressively creates it.

A Power of Self-Realization.

December Second.

Religion always has been one in purpose, in essence; and you see that that essence and the effort of science are precisely the same. The scientific man, whether he believes in God or

not, believes in a power that is not himself, that is outside of him, that produces him, a power in relation to which he must live, a power that may help him or hurt him ; and so the whole effort of science is simply to find out the nature of this power and get into right relations with it. Science has for its essential idea, purpose, and aim, precisely the same thing that religion has, always has had, and always must have.

Break-ups That Mean Advance.

December Third.

There is light enough for all our needs. It is not for lack of light that we go astray. It is only for lack of heeding the light we have. This light is growing and increasing every day, age by age ; and we may rest in sure confidence that it will grow more and

more, brighter and brighter unto the perfect day.

What Light Have We to Guide Us?

December Fourth.

As long as there is a human being still capable of thinking and feeling, so long as man recognizes outside himself a power that is not himself, so long as he recognizes himself as standing in relation to this power, and the possibility of bettering that relation, of improving human life,—so long will the essential, eternal principles of religion abide.

Religion.

December Fifth.

We need to be moved by right impulses, because, ultimately, all action springs out of feeling. Action does not spring out of thought. A man may think and think forever; but, unless

he also feels, he would never speak or act. Feeling, impulse, emotion, lead to deeds. So noble feeling is something concerning which we need guidance, and out of this will necessarily spring right action.

Revelation.

December Sixth.

If God is not all love only, but all wisdom as well, then that very love of His may lead Him to make us suffer. . . . The wise parent many a time must make the child suffer, even though his own heart may be wrung with a pain that is keener than that which he inflicts.

Is This a Good World?

December Seventh.

Science can destroy only God's enemies and ours; for she is the very leader of the divine armies of light and truth.

The Debt of Religion to Science.

December Eighth.

Evolution will give us the grandest conception of God that the world has ever known. . . . How unutterably grander is the thought that the world-wide banyan-tree of life, with all its million-times-multiplied variety of form and function, and beauty and power, standing with its roots in the dust, and with its top "commercing with the skies," and bearing on its upper boughs the eternal light of God's spiritual glory, is all the Godlike growth of one little seed in which the divine finger planted such fructifying force !

The Theory of the World.

December Ninth.

All disease is mal-adjustment between man and nature. He who builds his home beside a malarious swamp may be ever so pious, but he will shake

with chills and fever just the same. The wicked man who knows enough to keep out of such places will escape. That is, transgression of physical law brings physical evil ; and what you do or do not do in spiritual matters does not touch this fact.

The Devil or the Nature of Evil.

December Tenth.

Pain is simply God saying, "Get out of danger," or "Go up higher."

Love in Law.

December Eleventh.

All religions are reaching out after the same God that each one of them fancies it has found. It is the same religious nature of man in all the varied manifestations. Thus religion is one just as art is one, or literature is one. Each age and each nation finds its own

expression ; and each one is true or false according as it approximates more or less nearly to the perfect truth of things.

Christianity and Evolution.

December Twelfth.

The man who lives in the spiritual and eternal, believes in the spiritual and eternal.

Immortality.

December Thirteenth.

Matter is not evil ; matter is divine. Matter is simply one of the manifestations of the divine activity, the garment of the Infinite God.

Evolution of Christianity.

December Fourteenth.

I believe that the future religion of the world is to be a combination of these two, the heart of the Christ and

the clear-headed guidance of the finest knowledge that the world can possibly attain.

Free Christianity.

December Fifteenth.

We are expected to use our brains freely and fearlessly concerning everything except religion. The man who makes a discovery in any department of science is hailed as having added to the domains of human knowledge, he is honored and rewarded. The man who makes a discovery in theology is looked upon with suspicion.

What Are Brains for ?

December Sixteenth.

The first thing essential to meet the conditions of a true, grand life is the possession of that virtue which has been theologically abused and mystified, until one hardly knows what it

means, . . . I mean faith. The first grand essential to any noble living, thinking, acting, is faith. I do not mean by this credulity. . . . It is not the belief in something without a reason. It is the belief in something that, as yet, overleaps and outruns palpable perception and demonstration.

The Modern Sphinx.

December Seventeenth.

I care very little for a name. I care for things, for the eternal truths of the universe.

Things Which Doubt cannot Destroy.

December Eighteenth.

Law is not a something that governs the world ; it is only a name for the changeless method by which the Power that does govern it works.

Belief in God.

December Nineteenth.

The divine love pours itself out as the sun pours out its light. It takes no account of worthy or unworthy. It glitters on and glorifies a bit of broken glass in the gutter as freely as it lights up a diamond.

In What Spirit Shall We Carry on the War?

December Twentieth.

Religion brings about the reconciliation of man to the facts of his environment in the physical universe, and to the facts of his environment in the spiritual universe. Man as soul is related to God just as truly as the body is related to the physical universe about him. Religion is the discovery of this divine order in the world, and bringing men into accord with this order. It means making man broader, developing the individual society, government ;

it means the perfection and the divine mystery of all that is human,—the perfection of life here in this world and of course its further growth and progress forever.

Unitarianism.

December Twenty-first.

In the long run we must impress our real character upon the world. In other words, we give ourselves in spite of ourselves. Let us, then, see to it that the gift we must make is a worthy one.

The Best Gifts.

December Twenty-second.

Suppose for a moment that you are an Agnostic, and you think you are going to escape religion by wearing that name. Do you escape it? Think for a moment. You say, "I do not

know anything about the nature of the infinite Power manifested in this universe." Granted. This Power is here. As Herbert Spencer says, the existence of this infinite and eternal Power is the one item of knowledge of which we are more certain than any other. This Power is here. It was here before you were born ; it will be here after you have died. Meantime, as you are passing through this world, your health, your welfare, your prosperity, depend on knowing something about the laws of this Power and obeying them. You do not escape this relation, which is the essence, the very soul, of the religious life.

Is Religion Dying ?

December Twenty-third.

In this modern universe of ours, and with this new and grander theory of

religion, it is not interference that we look to as a token of the presence of God. It is this eternal, matchless, glorious order, speaking to us of the flawless wisdom, speaking to us of the eternal love of Him who is at the heart of things.

Religion Natural not Statutory.

December Twenty-fourth.

Between a knowledge of the laws of God (which is science) and a reverent and loving obedience to the laws of God (which is religion), it seems simply and only absurd to suppose the possibility of any conflict.

The Debt of Religion to Science.

December Twenty-fifth.

The one thing that grows brighter, and fairer, and sweeter, age after age, is this,—the Christ ideal, that luminous,

leading star of human hope and of divine helpfulness. There is nothing to match it in any other religion, nothing so sweet, nothing so fair, nothing so tender.

What Is Christianity ?

December Twenty-sixth.

Note how grandly comes in that saying of Jesus. How wise the philosophy of it, as well as profound its spiritual significance; how direct, too, in its suggestion, though we do not as yet half measure its meaning! He said, Seek ye first the kingdom of God and His righteousness, and all these lower things,—care of the body, what to eat, what to wear, what our shelter shall be,—all these things shall be added. In other words, if people are right in the higher realm, then these lower things shall take care of themselves. But

you cannot permanently help people concerning these lower things by concentrating all your help upon them.

Helping.

December Twenty-seventh.

If I could be persuaded that I was to enter another life, and at the same time forget all about this one, and who I have been while here, I would not give much for its possession. It would mean absolutely nothing to me. I believe that I shall wake up from that sleep conscious that I am I, and remembering and loving those that were dear to me here.

Possible Conditions of Another Life.

December Twenty-eighth.

Happiness is not found by direct seeking. Pursue her, she eludes you. Follow duty, truth, right, the service of

man, and the honor of God, and, though the way seems steep and hard, you will not go far before this stern figure of Duty will turn and smile on you ; and you will find that she is happiness,—the only happiness that man can be really sure of gaining.

What Shall We Do with the Coming Year ?

December Twenty-ninth.

The chief end of man, when it is fulfilled and realized, will not lead a man to be moral, it will be morality. It will not lead a man to be what he ought to be, it will realize what a man ought to be. It will not lead a man toward the serving of his fellows, it will be the highest possible service of his fellows. It will not lead him to glorify God, it will be glorifying God.

The Chief End of Man.

December Thirtieth.

Every thought, every word, every action of the past, is still in us, a part of us, a determining power ; and if we, as we look around, wake up and find that we are enslaved, hampered, limited, by what we have made ourselves, it is time for us to rouse ourselves with what power is left, and make one of the grand aims of the coming year, the winning back of our own imperial control over ourselves.

What Shall We Do with the Coming Year ?

December Thirty-first.

Father, we thank Thee for those magnificent hopes that have cheered us on during the early twilight of the history of the race, the glimpses and gleams of the rising sun ; but we thank Thee more for the belief that the sun

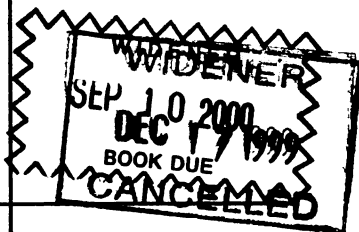
itself is really going to rise, and there is going to be a day of hope, a day of peace, a day of brotherhood, a day of such knowledge as shall make the hardships of life seem only the passing pains of an hour. For this we thank Thee.

*Miss Lillian Davis
Rotha M. V. KAH*

The borrower must return this item on or before the last date stamped below. If another user places a recall for this item, the borrower will be notified of the need for an earlier return.

Non-receipt of overdue notices does not exempt the borrower from overdue fines.

**Harvard College Widener Library
Cambridge, MA 02138 617-495-2413**



**Please handle with care.
Thank you for helping to preserve
library collections at Harvard.**



